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Educational Works and Class-Books

METHOD GASPEY-OTTO-SAUER

FOR THE STUDY OF MODERN LANGUAGES.

PUBLISHED BY JULIUS GROOS IN HEIDELBERG.

- With each newly-learnt language one wins a new soul. Charles V
- At the end of the 19th century the world is ruled by the interest for trade and traffic; it breaks through the barriers which separate the peoples and ties up new relations between the nations.

William II

„Julius Groos, Publisher at Heidelberg, has for the last thirty years been devoting his special attention to educational works on modern languages, and has published a large number of class-books for the study of those modern languages most generally spoken. In this particular department he is in our opinion unsurpassed by any other German publisher. The series consists of 160 volumes of different sizes which are all arranged on the same system, as is easily seen by a glance at the grammars which so closely resemble one another, that an acquaintance with one greatly facilitates the study of the others. This is no small advantage in these exacting times when the knowledge of one language alone is hardly deemed sufficient.

The textbooks of the Gaspey-Otto-Sauer method have, within the last ten years, acquired an universal reputation, increasing in proportion as a knowledge of living languages has become a necessity of modern life. The chief advantages, by which they compare favorably with thousands of similar books, are lowness of price and good appearance, the happy union of theory and practice, the clear scientific basis of the grammar proper combined with practical conversational exercises, and the system, here conceived for the first time and consistently carried out, by which the pupil is really taught to speak and write the foreign language.

The grammars are all divided into two parts, commencing with a systematic explanation of the rules for pronunciation, and are again subdivided into a number of Lessons. Each Part treats of the Parts of Speech in succession, the first giving a rapid sketch of the fundamental rules, are explained more fully in the second. In the first Part attention is given rather to Etymology; in the second Part more to the Syntax of the language; without, however, entirely separating the two, as is generally the

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case in Systematic Grammars. The rules appear to us to be clearly given, they are explained by examples, and the exercises are quite sufficient.

To this method is entirely due the enormous success with which the Gaspey-Otto-Sauer textbooks have met; most other grammars either content themselves with giving the theoretical exposition of the grammatical forms and trouble the pupil with a confused mass of the most far-fetched irregularities and exceptions without ever applying them, or go to the other extreme, and simply teach him to repeat in a parrot-like manner a few colloquial phrases without letting him grasp the real genius of the foreign language.

The system referred to is easily discoverable: 1. In the arrangement of the grammar; 2. in the endeavour to enable the pupil to understand a regular text as soon as possible, and above all to teach him to speak the foreign language; this latter point was considered by the authors so particularly characteristic of their works, that they have styled them — to distinguish them from other works of a similar kind — **Conversational Grammars**.

The first series comprises manuals for the use of Englishmen and consists of 38 volumes.

Our admiration for this rich collection of works, for the method displayed and the fertile genius of certain of the authors, is increased when we examine the other series, which are intended for the use of foreigners.

In these works the chief difficulty under which several of the authors have laboured, has been the necessity of teaching a language in a foreign idiom; not to mention the peculiar difficulties which the German idiom offers in writing school-books for the study of that language.

We must confess that for those persons who, from a practical point of view, wish to learn a foreign language sufficiently well to enable them to write and speak it with ease, the authors have set down the grammatical rules in such a way, that it is equally easy to understand and to learn them.

Moreover, we cannot but commend the elegance and neatness of the type and binding of the books. It is doubtless on this account too that these volumes have been received with so much favour and that several have reached such a large circulation.

We willingly testify that the whole collection gives proof of much care and industry, both with regard to the aims it has in view and the way in which these have been carried out, and, moreover, reflects great credit on the editor, this collection being in reality quite an exceptional thing of its kind."

Paderborn.

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(Extract from the Literary Review.)

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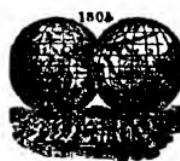
METHOD GASPEY-OTTO-SAUER.

KEY
TO THE
MODERN PERSIAN
CONVERSATION-GRAMMAR

BY

THE REV. W. ST. CLAIR-TISDALL, M. A.

C. M. S. MISSIONARY AT ISFAHĀN, PERSIA: AUTHOR OF GRAMMARS
OF THE PANJABĪ AND GUJARATI LANGUAGES.



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HEIDELBERG.

JULIUS GROOS.
1902.

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Heidelberg.

Julius Groos.

Translation of the Persian Reading Exercise given in the Introduction.

[*Note.* Throughout this Key extremely literal renderings when needed will be given in brackets.]

In a certain city a store of cotton was stolen (went to theft). The cotton-sellers laid (brought) a complaint before the king. The king, however much search he made, did not find the thief. A noble said (made representation that), 'If it be the sovereign's command, I shall (do) catch the thief'. The king ordered him to do so (that, 'So do'). That noble, having gone home (to his own house), summoned small and great of the city on (for) the pretext of a feast. When all the people (men, human beings) were assembled, the noble, having come into that assembly, cast a glance on the countenance of each one of them and said, 'How very shameless and crazy are the persons who, having stolen cotton, have come (came) hither, while (and) bits of cotton have stuck (has seized a place) in their beards!' Some of the people-present, having heard this, instantly stroked (made clean) their beards with their hands, and it became known who the thieves were (that the thieves are which).

First Part.

Exercise 1.

(Persian Character).

پدر پیر است - مادر جوانست - برادر بزرگ است -
خواهر کوچک است - مرد وزن نیک اند - دختر پسر نیست -
آن پسر خیلی خوب است - بچه کجاست - اینجا است - آیا پدر و

مادر آنچا اند — خیر اینجا نیستند — پدر و مادر و پسر و دختر اینجا هستند — پدران نیک اند — و مادران جوان اند — مرد نیک است — پسر بزرگ جوان نیست — کتابها کوچک است — مرد پسر اینجا بود — جوانان نیز آنچا بودند اما کتابها آنچا نبود

(Translation).

The father is old. The mother is young. The brother is big. The sister is little. The man and the woman are good. A girl is not a boy. That boy is very good. Where is the child? Here it is. Are the father and mother there? No, they are not here. The father, (and) mother, (and) son and daughter are here. The fathers are good and the mothers are young. The good man is here. The elder (big) boy is not young (*or* is not a youth). The books are small. The old man was here. The youths were also there, but the books were not there.

Translation 2.

(Persian Character.)

دختربزرگ است — پدر نیکونیست — بچه خیلی کوچک است — مرد و زن اینجایند — زن کجاست — پدر نیکو و مادر نیکو آنچا هستند — پسر خوب نیست — آن کتاب کوچک است — بچه کوچک کجاست — مادر پیر است و پسر کوچک است — برادر و خواهر اینجا هستند — پسر یادختر — خواهر کجا بود — برادر نیکو آنچا بود اما مادر پیر اینجا بود

(Transliteration.)

Dúkhtar buzúrg ast. Pídár níkū níst. Báchcheh kháiili kúchik ast. Mard va zan ínjā-y-and. Zan kúja'st? Pídár i níkū va mádar i níkū ánjā hástand. Písar khyúb níst. Án kitáb kúchik ast. Báchcheh-y-i kúchik kújá'st? Mádar pír ast va písar kúchik ast. Barádar va khyáhar ínjá hástand. Písar yá dúkhtar. Khyáhar kújá bûd? Barádar i níkū ánjā bûd, ámmâ mádar i pír ínjá bûd.

Conversation.
(Persian Character).

(Answer).

(Question).

دُختر آنچانیست — انجاست	دُختر بُجاست
پدر انجانیست .	آیا پدر نیز آنچاست
بلی پدر مرد نیکوست اما پسر خیلی بد است	آیا پدر مرد نیکوست یا نه
خیر بُرُزگ نیستند خیلی کوچک اند	بُسراها بُرُزگ اند
بلی پیراند اما خیلی پیر نیستند	آیا پدر و مادر پیراند
خواهر انجانیست اما مادر و دُختر انجا هستند	خواهر انجاست یا آنچاست
زنان و بچه‌ها و مردهای خوب انجا بودند اما حالا نیستند	بُجا هستند

(Translation.)

Question.

Answer.

Where is the daughter
(girl)?

The girl is not there, she
is here.

Is the father there too?

The father is not here.

Is the father a good man
or not?

Yes, the father is a good
man, but the son is very
bad.

Are the boys big?

No, they are not big, they
are very small.

Are the father and mother
old?

Yes, they are old, but they
are not very old.

Is the sister here, or is she
there?

The sister is not here, but
the mother and the
daughter are here.

Where are the women and
the children and the good
men (or the good women
etc.)?

They were here, but they
are not now.

Exercise 3.

(Persian Character).

این قسم خانه خوب است — آن مرد جوان نیست — بچه
ها سوار قاطرها نوکرها نیستند — آن دختر در شهر نیست درده

است - این چه چیز است - پدر آن بچه نیکو کجاست - در میدان شهر است - زمین هست و دریا هست - سکهای شهر در کوچه هایند اما در باغ نیستند - اسبهای خوب در راه بودند - دختر کوچک اینجاست - خیر اینجا نیست در شهر است - گوسفندها و گاوها در آن زمین بسیار هستند - در خانه های شهر خیلی گربه و سگ بود - کجاید - در باغ خانه ایم - چه نوع باغ است - باغ خوب است اما کوچک است"

(Translation of Exercise 3.)

This kind of house is good. That man is not young. The children are mounted upon the servants' mules. That girl is not in the city, she is in the village. What is this (what thing is this)? Where is the father of that good child? He is in the square of the city. The land exists and the sea exists. The dogs of the city are in the lanes, but they are not in the garden. The good horses were in the road. Is the little girl here? No, she is not here, she is in the city. There are many sheep and cattle in that land. There were many (much of) cats and dogs (cat and dog) in the houses of the city. Where are you? We are in the garden of the house. What sort of a garden is it? It is a good garden, but it is small.

Translation 4.

در این مُلک خیلی اسب و گاو و گوسفند و قاطر و الاغ است -- آن سَك از این خانه بیرون آمد -- شهرهای آن زمین بسیار بود -- برادر با خواهر آمد -- کتاب به برادر خدمت کار بده -- لله بچه ها از شهر آمد -- آن چه قسم اسب است -- اینگونه باغ خیلی خوب است -- دریا از زمین بُرُگ است -- پس از دختر کوچک تراست -- ده بُرُگ است قریه بُرُگن اما شهر بُرُگترین همه است -- همه مردها و زنان، آن ده بُرُگ به میدان شهر آمدند -- آن خانه ها کجاست -- آنها در قلان ده است

(Transliteration.)

Dar īn mulk khaīlī asb va gāv va gūsfānd va qātir va ulāgh ast. Ān sag az īn khāneh bīrūn āmad. Shahrhá-y-i ān zamīn bisyar būd. Barádar bā khyāhar āmad. Kitāb bi-barádar i khidmatkār bí-dih. Láleh-y-i bachehhá az shahr āmad. Ān chīh qism ásb ast? Īngūneh bāgh khaīlī khyub ast. Daryá az zamīn buzúrgtar ast. Písar az dükhtar kūchíktar ast? Dih buzúrg ast, qárayah buzúrgtar, ámmā shahr buzurgtarin i hámeh ast. Hámeh-y-i mardhá va zanán i ān dih i buzúrg bi-maidán i shahr āmadand. Ān khānehhá kújást? Ānhá dar fulán dih ast.

Conversation.

(Persian Character.)

Answer.

Question.

در کوچه بود و بیدان آمد	دایه بچه ها بگذا بود
سک است اما خیلی بزرگ نیست	آن چه چیز است
لی بشهر آمد اما حالا درده است	(آیا) دختر فلان زن بشهر آمد
خیر هر کربه از هر سک کوچک تر نیست — همه سکها بزرگ	(آیا) هر کربه کوچک تر است از هر سک
نیستند	زن پدر آن بچه از میدان آمد یا نیامد
نیامد اما خدمتکار و دایه و دیگر توکر های برادر آن دختر کوچک آمدند	نیامد اما خدمتکار و دایه و دیگر توکر های برادر آن دختر کوچک آمدند
بلی اسب آن مرد در کوچه است و قاطر برادر صاحب آن ماغ در میدان بود	اسپ فلا شخص در کوچه است
(آیا) آن زن دختر صاحب این الأغها است	(آیا) آن زن دختر صاحب این الأغها است
بلی صاحب این الأغها است	بلی صاحب این الأغها است

(Translation.)

Question.

Answer.

Where was the children's nurse?	She was in the lane and came to the square.
What (thing) is that?	It is a dog, but it is not very big.

Did the daughter of such
and such a woman come
to the city?

Is every cat smaller than
every dog?

Did the wife of the father
of that child come from
the square, or did she
not (come)?

Is so and so's horse in the
lane?

Is not that woman the
daughter of the master
of these asses?

Yes, she came to the city,
but she is now in the
village.

No, every cat is not
smaller than every dog:
all dogs are not big.

She did not come, but
the maid-servant and the
nurse and the other
servants of that little
girl's brother came.

Yes, that man's horse is
in the lane, and the
mule of the brother of
the owner of that garden
was in the square.

Yes, the owner of these
asses is that woman's
father.

Exercise 5.

The king of Persia came to the large city. The work of those men is not good. In the land of Persia there are not very many (too many) rivers. In a certain place we saw white oxen (cattle) and black asses and large mules and many little children. That old man gave some potatoes to this boy. There was in Isfahān a woman who saw a cat, and that cat was yellow and had black ears. All the cities of Persia are smaller than the cities of other lands, but Tehrān is the largest of them all. Didst thou see the king's horses? Yes, I saw them in the city. The youths of that village, having taken unripe peaches in their hands (in hand), came here and gave (them) to so and so's horses.

Translation 6.

پادشاه مرد نیکی را که در خانه نوکر بود دید - رو دخانه
در آن ملک بود - کتابرا بخدمتکار ملکه دادم - دخترهای ملکه
سیهای سرخ و گلابیهای زردرا به بچه های کوچک دادند -

کالیسکه با اسبهای سیاه (بر) روی پُل دیدم و پُول را به نوکرها دادم
— (آیا) گُریه را در خانه دیدی یا در باغ — در باغ نه بود بلکه در
کوچه بود — آلاعها در این مُلک اغلب سفید اند — قاطررا به
صاحب خانه بده — داییه بچه ها سیگهارا در میدان بزرگ قریه دید
— فلان شخص عمامه را بر سر هراسب در کوچه های آن شهر دید

Conversation.

<i>Question.</i>	<i>Answer.</i>
Where is that river?	That river is in the land of Persia.
Are there good peaches and pears in that country?	Yes, the fruit of Persia is abundant and is very good also.
Whom did you see on the bridge?	We saw a black person on the bridge.
What is thy name?	My name (the slave's, = your humble servant's name) is Hasan.
Hast thou any change (black money)?	No, I have no black money (copper), I have white money (silver).
Did that boy's father give an apple to that little girl's big brother?	I was in the garden, but there is no one there now. The fruit of that garden is unripe and is not good for children.

Exercise 7.

One day a person said to (with) himself (that), 'Whatever God (has) created both in heaven and on earth, he (has) created it all for man: therefore I who am a man, — my importance in God's sight is great. At that very moment a gnat, having settled (sat down on) his nose, said, 'Thou shouldst not boast; because, if God (has) created for thee that which is in heaven and on earth, yet He (has) created thee also for me: therefore my importance is greater than thine'.

Translation 8. A Tale.

قصه

روزی پادشاهی گدایرا دید که آن گدا درویش بود — به
پادشاه گفت که من از همه پادشاهان زمین دولتمندترم — پادشاه
گفت چه طور — گفت زیرا که من مرد خدا هستم — پادشاه ازوی
پرسید تو چگونه از پادشاه دولتمندتری — بوی گفت زیرا پادشاه
کسی است که به چیزهای بسیار حاجت دارد اما درویش کسی
است که حاجت بچیزی ندارد من درویش هستم از آن پیش لهذا
از همه شما دولتمندترم

Conversation.

Question.

Answer.

What did the mendicant say to the king?

He said (that), A mendicant is wealthier than a king.

What was it that (*lit.* what thing), having alighted on that person's nose, said to him, 'I am superior to (higher than) thee?'

I did not see anything on his nose; but, if there was a gnat on his nose, how did it say (= could it say) anything?

Who was it that the king saw (him)?

It was a beggar, and that beggar was a religious mendicant.

Where was that person?

I saw him seated beside (on the head of) the road (= by the roadside).

Did you give your book to that beggar's son?

No, I did not give it to him: I gave nothing to the beggars.

Didst thou not see my horse in the city square (square of the city)?

Yes, I saw thy horse there, but I did not see my own mule in the city, for it was in the village lane (lane of the village).

What book does your father want? He does not want any book, for he has a lot of books: but he needs money (has need to money).

Exercise 9. A Tale.

A certain person had a parrot which had learnt a little Persian and in answer to (of) every question used to say, 'Why' not?' One day its owner carried it off to the market and stated (said) its price at thirty tōmans. A foolish rich person asked the parrot, saying, (having asked from that parrot said), 'Art ~~this~~ worth (to) thirty tōmans?' It said, 'Why not?' That rich man (having become pleased bought) was pleased and bought the parrot and took it away (to his own house) home. But when he perceived that the parrot knew (knows) nothing else than that one word, he felt ashamed of himself and said (having become ashamed he said), 'Was I not an ass to give thirty tōmans for thee (that I bought thee for thirty tōmans)?' In answer to (of) him it said, 'Why not?' That person laughed and set it free.

Translation 10.

گدائی پادشاهی را دید و بوی گفت - که ای پادشاه تو خیلی دولتمند هستی و خانه ها و اسبها و زمینها و علامان و پول زیاد داری اما بنده که برادرت هستم (زیرا که حضرت آدم پدر ماست و حوا مادر ماست) چیزی ندارم قسمت برادرانه مال و دولت خود را بن بده - پادشاه به یکی از علامان خویش گفت یک پول سیاه بوی بده - گذا گفت این چه معنی دارد چرا بن قسمت برادرانه نمیدهی - پادشاه حندید و بوی گفت که خاموس باش که اگر برادرانز دیگر بفهمند اینهم بتو نمیرسد

Conversation.

*Question.**Answer.*

What is this story about? This story is about a bird which had learnt a little Persian.

What sort of a bird was it? It was a parrot, and everybody knows that parrots can easily learn several words.

What did the parrot say? The parrot said to that rich man, 'Why not' ('certainly'), for it used to say this very word and no more to everyone.

Did it never say anything else? No, that parrot never used to say any other (= a single other) word.

Where did its owner take it to? Its owner took it to (bore it to) the market.

At what did he fix its price (what did he say its price)? He said (that), 'the price of this parrot is thirty tōmāns' (= He fixed its price at thirty tōmāns).

What did that rich man ask (from) the parrot? That rich man asked (that), 'Art thou worth (at) thirty tōmāns?

Why did he buy the parrot, and where did he take it away to? He bought the parrot for this reason that he fancied that the parrot spoke well (that, 'This parrot speaks well'), therefore he took it home.

After that, what did he say to the parrot? When he perceived that the parrot knew (knows) no other word than merely that one word 'Certainly', he said, 'Was I not an ass to pay so much money for thee?'

What become of the parrot then?

The parrot, having become free (was let go and) flew away and went off to the desert and the forest.

Exercise 11. A Tale.

A person said to his servant, 'To-morrow morning, if you see (thou mayest see) two crows seated in one spot, give me word, in order that I may come and see (having come I may see) them and get a good omen; then my work during the whole of the day will (become) be lucky'. His servant in the morning saw two crows seated in one spot, and ran to tell his master (that he might inform his master). When his master came, one of them, having flown (had taken flight and) had gone away. That person was displeased, and, becoming (having become) angry with (on) his servant, he punished him severely, because his augury had turned out ill (had come up badly). Meanwhile a friend of that master (gentleman) sent a gift for him. When the servant saw it he said, 'O my master, you saw one crow (and) got a present: God forbid that you should see two crows together, lest what happened (arrived) to me should happen to your honour also!'

Translation 12.

قصه

درویشی بذکانِ بقالی رفت واز آنجهه که بقال اورا زود راه نینداخت ویرا عتاب کرد - بقال هم درویش را فحش داد و او خشمگین شده کفشه برس بقال زد بقال نزد قاضی ازوی شکایت نمود - قاضی درویشا طلبیده از وی پرسید که چرا این دکان دار را زدی - جواب داد - از آنجهه که من را فحش داد - قاضی بوی گفت - خیلی کاربندی کرده اما چون مرد فقیر هستی ترا سیاست سختم نمی کنم یک نیم قران باین دکان دار پرده و برو - آنگاه درویش

یک قرآن از حیب خود بیرون آورد و آنرا بقاضی داده برسروی نیز کفشه زد و گفت - اگر انصاف چنین است نیم قرآن تو بردار و نیم قرآن بدُو پدِه

Conversation.

Question.

Answer.

In that story of the master and the crow, what did that servant see?

Was that a good omen or a bad one?

It was bad for the servant, for his master smote him severely: but was is not a good one for his master that he had seen one crow?

Who is it that went into the fruiterer's shop?

On what business did he go?

On what account did he reprove the greengrocer?

What did that shopkeeper do after that?

Did the judge do justice properly, or did he not?

Why? Did not the judge punish the mendicant?

Then what did the mendicant say to the judge?

At first he saw two crows seated in one spot, but when his master arrived one of them had flown. It was a very bad omen.

The master certainly fancied that 'this omen is evil', but it was a good one, for this reason that at that very time a present was brought (they brought) for him.

A religious-mendicant went into his shop.

In order to buy something.

Because he did not let him quickly go his way. The greengrocer went to the judge and laid a complaint against that mendicant.

The mendicant fancied that the judge did not do justice rightly.

Yes, he punished him, but he did not punish the greengrocer.

He said (that), 'Thou (didst not do) hast not done justice aright', and smote him with a shoe.

Exercise 13. A Tale.

A miser said to his friend, 'I have with me (there is near me) a thousand *tōmāns*, please lend me your ass to-night that I may mount him and (having mounted on him I may) go out of the city and conceal that ready money in a place which I know (of)'. His friend with pleasure entrusted his ass to his comrade, but secretly having hastened after him saw the place where the miser put his money; and when the miser had departed he took out the whole of the money and carried it off. Next day that miser having gone to that place did not find his money. He comprehended that that must be his friend's doing. Therefore, having devised a trick, he went to his friend and said, 'My friend, to-day too a lot of money has come to (my) hand, and I want to bury it in the same place; therefore, if you let me have your donkey once more to-morrow at night time, I shall be (am) very much obliged to you'. His treacherous friend did so; but, in the hope of getting the rest of the miser's money, he previously put back again in its place what he had before stolen. When the miser reached the place, he found his cash, and he was extremely delighted with his trick; and after that he was on his guard against (from) treachery of people of this sort.

Translation 14.

قصه

پادشاهی در خواب دید که همه دندانهاش افتاده است -
 معتبری را طلب کرده از او پرسید که تعبیر این خواب چیست -
 گفت - ای پادشاه این خواب خیلی بدشکون است زیرا که تعبیر آن
 این است که همه اولاد و اقربایت پیش روی تو خواهند مرد -
 پادشاه غضبناک شده آن مردرا در زندان افتد - آنگاه معتبری
 دیگر خواسته از وی تعبیر آن خواب را پرسید - او گفت - ای
 پادشاه این خیلی قال خوبی است زیرا معنیش این است که عمر شما
 خیلی دراز خواهد بود و از همه فرزندان و خویشان بیشتر خواهدید

زیست - پادشاه ختیید و بُلَازْمَانِ خود فرمود که باین دانشمند انعامی دهید و آن دیگر را عتاب کرده رها نمود

Conversation.

• Question.

Answer:

Who was is that hid his (ready) money?	It was a miser that hid his (ready) money in the earth.
Did he let anyone else know (give information to) where he had put (left) it?	No, my friend, he did not let anyone know (inform anyone).
Did not any other person, then, become aware of that matter (deed)?	Yes, somebody else did become aware (of it): for, having gone after the miser, he saw the place where he was putting his money.
What was the miser mounted upon (upon what did ride)?	Having borrowed his comrade's (acquaintance's) ass he rode upon it.
Was his friend treacherous or not?	Yes, he acted treacherously, and (having done treachery) stole his money.
How did the miser recover his (ready) money?	He thought out the trick which is mentioned in that story.
What happened afterwards?	Afterwards he was on (his) guard against (from) the treachery of his deceitful friends.
What bad omen is mentioned in the tale of the king who (saw a) had a dream?	The bad omen was this, that all his teeth had fallen out (been spilt).
Was that omen bad or not?	One person said that it was (is) bad, another said that it was (is) good.
Which person's interpretation was correct?	In the two (both) people's interpretation there was

no difference, but one of them was wiser than the other.

What did the king give to that wise man (person)? •

And what did he do to that other dream-interpreter?

He commanded his attendants so that they gave him a present.

He rebuked him (having rebuked) and let (him) go.

Exercise 15. A Tale.

Two painters said to one another (that), 'Let us both paint (draw) pictures (a picture), let us see (that) which of us draws the better'. The first artist drew a bunch of grapes and hung it above the gate of his garden, and the birds came and (having come) kept pecking (were striking beak on) at it, for they fancied that it (is) was really fruit. People were much pleased with (much approved) that picture, and they went with that artist to the house of the other artist and asked (from) him where his drawing was (lit. that, 'Where is thy drawing?'). He said, 'It is behind that curtain'. The first artist came forward and (having come forward) stretched out (made long) his hand in order to (that he might) draw back the curtain. Then it became clear (known) that the curtain was (is) the very picture that he was in search of. When he saw (having seen) this, (that man) he said to the master of the house, 'My dear friend, thou art abler (more perfect) than I (am), for I drew such a picture that the birds were deceived (by it), but (and) thou hast drawn (didst draw) such a picture that a painter was taken in (deceived)'.

Translation 16.

قصه

علمی از نزد آقای خود گریخت - بعد از چندی آقایش شهر دیگر رفته و آن علام را در آنجا دیده ویراگرفت و گفت - تو غلام منی چرا از پیشو من گریختی - غلام دست بر دامن او زده در جوابش

گفت - خیر بلکه تو علام من هستی و پول بسیار از من دُزدیده گزینخته
 - حالا که ترا یافتم سرآمیدهم - آخر الامر هردو پیش حاکم رفته
 انصاف خواستند - حاکم شهر هردو را نزدیک دریچه وا داشته
 امر فرمود که هردو یک دفعه سر خود را بیرون کنند - چون در
 آنحالت بودند حاکم پیکی از ملازمان حود گفت شمشیر خویش را
 کشیده گردن آنفلام را بزن - چون علام این سخن را شنید فی
 الفور سر خود را پس کشید اما آقایش اصلا حرکت نکرد - حاکم
 فهمید که علام کدام است و آقا کدام پس ویراتازیانه زده آقایش سپرد

Conversation.

Question.

Which of those two painters drew a picture?

What did people see on the gate of the first painter's garden?

In search of what did they go to the other painter?

How was (became) it known that the second painter was (is) more perfect than the first painter?

Did the master find his slave?

Why did not that slave run away a second time?

Answer.

Both persons drew picture(s), but one was better than the other (another).

Having there seen the picture of a cluster of grapes, they approved of it very much.

They went to him to see (in order that they might see) what sort of picture he had (has) drawn.

The first painter himself confessed that when he said (that), 'Thou didst deceive me who am a painter, but I deceived only the birds'.

Yes, he found (having found) him in such and such a city and seized him.

Because he fancied that it was (is) possible (to set himself free in another way).

Did he not deceive him- Yes, he took himself in self?
and did not escape (obtain deliverance).

Exercise 17. A Tale.

Two persons left their goods with an old woman and said to her, 'If we both come (came = shall have come) together and (asked) ask for our property, give (it): if not, do not give (it)'. After some days one of them came to that woman's house and said, 'My comrade (partner) is dead (died), for on the road robbers fell upon us, they killed him and stripped me (of every thing): now give (me) our property'. That old woman had no resource but to give it to him (became helpless and gave to him). After some days that other one came and asked for his property. The woman said to him (that), 'Thy comrade came and said that thou hadst died (hast gone out of the midst): whatever I said to him he would not listen to (did not hear): he took the property and carried (it) off: now I have nothing else (there is nothing any longer before me)'. That person went to the governor and made a great outcry against that woman because she would not give him his property (lit., from the hand of that woman made justice and injustice that, 'she does not give my property'). The governor thought: he said, 'That woman is not to blame (has not a fault): thou didst say (hast said) to her. If both of us come (came), give (it), if not, don't give. Go away, bring thy comrade and get the property: how canst thou get (it) alone?' That man became ashamed and went about his business.

Translation 18.

قصہ

دونفر اسبابِ خودشان را نزد پیرزنی گذاشتہ بوی گفتند
— اگر ما ہر دو باہم آمدہ مالماڑا خواستیں بیدہ و اگر نہ مددہ
— بعد از چند روز یکنفر ازايشان بخانہ آن زن آمدہ گفت —
شریکم مُرد چونکہ درین راه دُزدھا بر سرمان ریخته اور آکشنتد و

63520 .

مرالخت کر دند حالا مالمازرا بده — آن پیرزن لا بُد شده بوی داد — بعد از چند روز آن یکی دیگر آمده مالشرا خواست — زن بوی گفت که — رفیقت آمده گفت که تواز میان رفته هرچه بدو گفتم نشنید مال را گرفته بزد حالا دیگر پیش من چیزی نیسته — آن کس نزد حاکم رفت و فریاد نموده از آن زن شکایت کرد که مالم را نمی دهد — حاکم فکر کرده گفت — آن زن تقصیری ندارد تو ببوی گفته که اگر ما هردو باهم آمدیم بده و اگر نه مده — برو و رفیقت را بیار و مال را بستان (بگیر) تنها بچه طور میتوانی بستانی (بگیری) — آن مرد خیل شده در پی کارش رفت

Conversation.

Question.

Answer.

How do you do? (how is the noble state?)	Thank God! (Praise be to God!): from the attention (kindness) of the lofty doorstep (your honour) = Thank you, (I am quite well).
Where are you going?	I am going home (to my own house).
Joseph! bring (some) bread.	I (have) brought (it), Sir (= I am bringing it instantly).
Would you like a hubble-bubble? (do you command inclination for a h. b?)	No, Sir, I am not a qalyān-smoker (drawer).
Pardon (me): what did you say? ... You said (commanded).	I said (your humble servant begged to state) that I never smoke the qalyān.
Is the master at home? (do they keep honour?)	Yes, Sir, he is in (they keep honour).
What did you (didst thou) say? Is he out? (did they go out)?	Yes, Sir, he has just gone out (they carried off honour).

I have given you a lot of trouble: pardon (me): now (command dismissed) give me leave to depart. (*Said by visitor when wishing to take his departure.*)

I wish to ride to town (I wish having mounted I may go to the city) to-day: is it possible? (does it become?) [*Master to groom.*].

You are very welcome (you came very well): please God (I shall (do) soon arrive at your service for a return-visit) I shall soon return your call. (*Said by the host.*)

Yes, Sir; I (shall) make the horse ready (present): or, No, Sir, it is impossible (does not become); the horse is ill, he has a swelling on (his) back.

Note. — This represents fragments of different imaginary conversations, and gives a number of very usual Persian polite expressions.

Exercise 19. A Tale.

A youth entrusted the sum of a hundred *tōmans* to an old man and started on a journey. When he returned he asked for his money back again from him. The old man denied (having received it) and said, "You (have) entrusted nothing to me". The young man went to the governor of the city and told him about the affair (represented the 'howness' of the matter). The governor, having summoned that old man before (forward) him (and having enquired from him said) asked him (about it), saying, "This youth says that he (has) entrusted his money to thee: why dost thou not return it to him?" He said, "He gave (has given) nothing to me". Then the governor asked (from) that youth (that), "Was no one present, when you entrusted that money to him, who may give evidence?" He said, "No, Sir; I have no witness except God". The governor wished to put that old man on his oath (that he might give an oath to that old man), but that youth said (represented that), "This deceitful fellow has no scruple about (from) swearing falsely (eating a false oath): how should a person that has deceived so shamefully (has acted treachery in that

shameful manner) fear to take an oath (from eating an oath)?" The governor said to that youth, "When thou didst deposit that money with him, where wast thou sitting (hadst thou sat down)?" He said, "We were sitting (had sat down) under a tree in the desert." The governor in answer to (of) him said, "Why then didst thou say that thou hast ('I have') no witness? Go, command that tree to come (that it may come) to me instantly." The youth said, "O Sir, I am afraid that (lest) the tree will (may) not come at (from) your honour's command". The governor said, "Shew this seal of mine to that tree; it will come." That deceitful old-man smiled and remained silent. The youth departed. After some time the governer asked (from) that old man, "Has that fool arrived at that tree?" He said, "No, Sir: he has not reached (it) yet." After a little that youth came back and said, "Sir, I shewed your seal (the lordship's seal) to the tree: it was of no use (it had no benefit)." The governor said, "Why? — it was certainly of use, for that tree has borne witness to (has given evidence upon) your assertion." The old man enquired "How?" He said, "When you answered, 'That fool has not yet reached the tree', it became evident that his statement was (is) true; for, if thou hadst not (taken) received the cash from him under that tree, why didst thou not say, 'What tree are you talking of (dost thou say)?'" That deceiver remained silent through (from) shame and gave back the money.

Translation 20.

قصه

شخصی هر روز شش نان میخرید — روزی یکی از دوستانش ازوی پرسیده گفت هر روز شش نان را چه میکنی آن شخص در جواب وی گفت — نانی برای خود نگاه میدارم و نانی می اندازم و دونان پس میدهم و دونان دیگر را قرض میدهم — دوستش گفت — هیچ نفهمیدم چه گفته واضح تر بیان نما —

آن شخص گفت آن نانی را که برای خود نگاه میدارم میخورم و آن یکی که میاندازم به خارسوی (or مادرزن) خود میدهم و آن دونان را که پس میدهم به پدر و مادر خود میدهم بعض آنهایی که ایشان در طفو لیتم بن داده اند و آن دو نازرا که قرض میدهم به پسران خود میدهم تا در پیری بن عوض دهند

Conversation.

Question.

Answer.

Where did you go (had you gone) yesterday? Yesterday I went to town (to the city) in search of a person to whom I had lent some money, that I might get it back from him.

Did you find him, and did he pay his debt?

No, my friend; I found him, but he told me that he had no money just then (that, 'To-day I have no money').

Did you fancy that (he said truly what he said) he spoke the truth?

I did not fancy (so), for it was evident that he wanted to get out of it somehow (that he might strike — go — a leap).

Then did you not get (take) anything from him?

Why not? I got something. The title deed of his garden that he had left with me in pledge, — a person bought it from me and gave some money in exchange for it: therefore I did not return empty-handed.

Exercise 21.

A horseman went to a certain city and heard that there were (are) many thieves there. He feared lest they should come at night and carry off his horse. Therefore at night-time he said to his groom, 'Lie

down to-night: I shall (do) remain awake, for I have not confidence in (on) thee, and I am afraid that they will (may) steal my horse'. The groom said to him, "Why do you say so (this), Sir? Certainly it is most unsuitable (it has no goodness) that I should sleep and that my master should stay awake and look after the horse. If you permit, I shall keep guard well'. His master went to sleep. After (that that) one watch of (from) the night had passed, he wakened up and asked (from) the groom what he was doing (that, 'What art thou doing?'). He said, 'I am thinking about this (in thought of this that), how God (has) stretched 'out the earth on top of the water.' [His master] said, 'I am afraid of thy thinking (I fear from thy thought), lest the thieves come and thou see them not'. He replied, 'Sir, be of good cheer, I am on (my) guard'. At midnight his master again awoke and said, 'Art thou asleep?' He said, 'No, Sir; but on the contrary I am thinking (in thought of this that how) how God (has) raised up the heaven without pillars (pillar)'. [His master] said, 'Beware lest, while thou art thinking, the thieves carry off my horse'. He said, 'No, Sir, that cannot be (does not become)'. His master said, 'Lie down now, if thou wilt; I (shall) stay awake' He said, 'There is no need (it is not necessary), I am not sleepy (sleep does not come me).' That person again went to sleep, and, when he got up (very) early in the morning at the (sting of sunshine) first ray of dawn, he asked 'What art thou doing now?' His servant said, 'I am thinking whether the saddle ought to be to-day on my head or on your worship's, for the thief who carried off the horse forgot it'.

Translation 22.

قصه

روزی پادشاهی بر پشت بام قصر خود نشسته بود مردیرا دید
که پای دیوار ایستاده است و مُرغی دردست دارد و آن شخص
اشاره مینماید که گویا میخواهد آن مرغ را پیشکش کند — پادشاه

اورا صدا زده پُرسید که این مُرغ را من چرا نشان میدهی –
 گفت که بحضورِ آقدسِ هایونی عرض میکنم که من با فلان شخص
 بازی میکرم و از جانب وجود شاهنشاهی شرط کرده این مُرغ
 را بُرم و حالا آزا آورده ام امید که بفرمائید از من بپذیرند
 پادشاه خیلی خوشنود شده گفت تا مُرغ را در آشپز خانه بُردند –
 بعد از دو سِه روزها شخص بار دیگر بحضور پادشاه رسید گو سفندی
 با خود آورد و گفت که این گو سفندرا هم برای اعلیحضرت شهریاری
 در بازی پُرده ام – پادشاه گو سفندرا نیز بپذیرفت – با رسوم آن
 کس آمد و دیگر را همراه خود آورده بود – چون پادشاه
 او را تهی دست دید از وی پُرسید که امر وز برای من چرا همچ
 نیاورده – عرض کرد که به اسم آقدسِ هایونی هزار تومان
 با این مرد شرط بودم و باو باختم حالا برای پول آمده است –
 پادشاه تبسم نمود و مبلغ مذکور را بوى داده فرمود – بعد از این
 از جانب من هرگز قُفار بازی نمما

Conversation.

Question.

Answer.

What (from what) was the horseman afraid of?

He was afraid that thieves would carry off his horse.

Then what did he do? Had he no one to (who might) look after the horse?

Yes, he had, and it was his servant, and he said, 'I (shall) stay awake all night and (shall) not permit anyone to (that anyone may) carry off the horse.'

Did he take good care of (guard well) the horse or [did he] not?

He was thinking of other things, and did not notice (saw not) when a thief came and carried off the horse.

Did he take away the saddle and bridle of the horse too?

In that other story did the king approve of that deceitful fellow's dice-playing?

About what were that fowl and sheep worth?

Perhaps that rogue of a fellow had paid a tōmān for them (had bought them for a tōmān).

No, he did not carry off the saddle, but he led away the horse with the headstall and bridle (bit).

Certainly he approved of it at first: but at last, when he suffered (carried off) much loss through (from) that business, he commanded that that man should never after that lay a wager on the king's behalf.

I don't know, but I know this well that they were not worth a thousand tōmans.

Then the king paid a thousand times the proper price (a thousand times too much went out from the king's hand).

Exercise 23.

An infidel went to a wise and pious mendicant and desired of (from) him an answer to (of) three questions. The first was this (that that); 'Why do the religious authorities of Islām say that God Most High is everywhere present (present and beholding)? I do not see Him anywhere: show [me] where He is'. The second question was; 'Since our religious authorities have said that God is the Creator of good and evil, then why do they (= people) punish (the) man for a sin that he is (may become) involved in? for a man has no power and cannot become engaged in any act without the leave and permission of God Most High'. The third question was; 'How can (would be able to) God torment Satan in the fire of hell? for, according to the doctrine of the religious authorities themselves, the nature (composition) of Satan is of fire,' and how

¹ Muhammadans say that Satan is made of fire.

is it possible that fire should make any impression upon fire?" When the mendicant heard this speech of his (this his speech), having remained silent (= without speaking) he bent down and, having picked up from the ground a large clod, struck him on the head with it (struck it on his head). That infidel in tears (having become weeping) hastened to the governor and said, 'Sir, I asked three most important questions of such and such a mendicant, and since he could not answer them (he became helpless from giving an answer), he struck me on the head with a clod in such a manner. (= so severely) that my head is still paining me very much (makes very much pain)'. The governer summoned that mendicant and said to him, 'Why didst thou strike this man on the head with a clod and gavest no answer to his questions?' The mendicant smilingly (having smiled) said, 'That clod is the answer to (of) his questions'. Then the mendicant stated (having explained) those three questions and said, 'This fellow says that his head aches (that, 'My head makes pain'): well then, let him shew me that pain in order that I too may shew him the Invisible God. And what suitability is there in this (does it have) that he should lay a complaint (bring a complaint) against (upon) me before your worship (in your worship's presence) and should want you to punish me (that you shd. give punishment), since he has himself said that whatever man does God has done? And what power had I to strike (that I should strike) him without God's leave and permission? Then how am I deserving of punishment? And assuredly it is not hidden and concealed from (upon) your honour that man's composition is of clay (= that man is made of clay), as Satan is made of fire: and if the fire of hell makes no impression upon Satan, then how is it possible that a clod, which is of (from) earth, should have injured (caused injury to arrive to) this liar?' When that infidel heard this speech of the mendicant, he was ashamed and gave no reply. The governor, highly approving of the mendicant's words, praised his wisdom very much.

Translation 24.

قصه

روزی پادشاهی هر راه صدر اعظم خود برای تفریج از شهر بیرون رفته به کشتزاری رسید و در آنجا بعضی ساقهای گندم باخوشه دید که از قد انسان بلندتر بود — پادشاه تعجب نموده گفت من تا حال گندم بین بلندی ندیده بودم — صدر اعظم عرض کرد که — قبله عالم بسلامت باشد در وطن من گندم بقدیل بلند میشود — پادشاه اینرا شنیده تبسم کرد و همیع نگفت — وزیر با خود گفت که پادشاه سخن مرا دروغ پنداشته از آن سبب تبسم کرد — چون از تفریج بازآمدند وزیر به بعضی از اهالی وطن خود نوشت که یک دسته از ساقهای گندم باخوشه که بر سر آنها باشد بفرستند — اما وقتیکه کاغذ او بدآن جا رسید موسم گندم گذشته بود تا یک سال دیگر که فرستادند — وزیر آنها را نزد پادشاه برد — پادشاه از وی پرسیده گفت که اینهارا چرا آورده — گفت (پارسال) سال گذشته وقتیکه عرض کرده بودم که در وطن من ساقهای گندم به بلندی فیل میشود قبله عالم تبسم کردند — با خود گفتم که اعلیحضرت شاهنشاهی شخن مرا دروغ پنداشته اند لهذا اینهارا برای اثبات صحبت قول خود آورده ام — پادشاه در جوابش گفت حالا آنچه را که گفته باور کردم اما بعد از این متوجه باش حرف نزنی که نتوانی مگر بعد از یکسال آنرا ثابت کنی

Conversation.

Question.

How do you do? (how is your condition?)

Answer.

Very well, thank you.
(Praise be to God! from your attention or kindness).

I have long wished to come and see you. (It is a time that I — your

I too (had) often wished to come to see you (that I might become honour-

humble servant — have been expectant of the noble meeting).

I hope (if it please God) you are now quite well (your state is contiguous to perfect health and safety).

Tell me what was the matter with you. (Command, what illness had you had?)

Certainly, I am completely at your service whenever you have leisure (whenever you have leisure I am present for your service). I trust you will often come, so that we may converse about certain most important matters.

ed in the service of the lofty lordship), but I was out of sorts (had an illness) which prevented me from doing so (which had become preventing from an interview).

Yes, thank God (Praise be to God!); but I am still a little weak (I have something of weakness), and therefore I can't walk very fast (from that cause I go the road very slowly).

Two months ago I caught severe fever and ague (met with), but have now got over it (until this time that the casting off of it became). But now that I have got (become) well, I hope that you will permit me (give permission) to trouble you occasionally (from time to time I may become a troubler of the noble times).

Very many thanks (your honour's kindness is excessive). But I had forgotten (this) that by the doctor's orders (leave) I am bound for Tehrān, and perhaps, if the climate of that place suits me (become beneficial for me), I shall stay there for some months.

Of course you have relatives in Tehrán.

No, I have no relations in Tehrán; but as I am engaged in trade (have in hand the business of trade), I shall assuredly not remain devoid of friend(s) and acquaintance(s) among the people there (of that place).

Exercise 25.

Ancient History of Persia.

They relate that the first king of Persia was (has been) Kayūmārṣ. Concerning him the Musalmāns say that he was (is) the first person who, having delivered men from bestial ignorance, founded among them rule and law. He is the head of the line of the Pishdādiyans. At first no one submitted to him (did not place neck to his obedience) except his own tribe: the others rose up in opposition. The matter ended in a war. In one of the battles his son Siyāmak was slain. Kayūmārṣ exerted himself (bound up his loins) to avenge (to vengeance of) his son, and, having assembled an army, took along with him Hūshang, Siyāmak's son. Firdausi says that during that expedition all the lions (and) panthers and leopards that were to be found (were being found) in his land were in his army. When a defeat was inflicted (fell) on those demons who were his enemies and they retired (turned back face) from the battlefield, Kayūmārṣ, having returned to Balkh, which was the capital of his kingdom, placed the royal crown upon Hūshang's head and himself became a hermit. Kayūmārṣ' reign lasted (was) thirty years. Hūshang reigned with justice and wisdom, and built large cities. Fire was discovered in his time; and he, deeming it Divine light, commanded men to worship it (to the adoration of it). The period (= length) of his reign was forty years. His son Tahmūriṣ became king after him. Tahmūriṣ had (to Tahmūriṣ there was) a minister, Shirāsb (by) name, through whose abundant wisdom (by the aid of whose) he gained the victory

over the demons. Tahmūrīš acquired reading and writing (to read and to write) from the demons who were in captivity to him (in his captivity), and in this way he granted them deliverance from the bond of imprisonment. Idolatry arose (was invented) in his time. And the cause of that was (this), that a deadly (destructive) disease having become prevalent (obtained prevalence) in Persia, many people perished (fell into the whirlpool of destruction). Unavoidably (= of course) every one, of whose (to every one from the) friends and relatives any dear one passed away, made, a picture (image) of him for his own consolation (consolation of his heart) and used to keep it in the house, until this custom gradually became the cause of the worship of idols. The reign of Tahmūrīš lasted (was) thirty years.

Translation 26.

قصه

روزی سلطان ابراهیم ادهم بردر قصر خود نشسته بود و ملازمانش نزد او صفت کشیده (بودند) — نگاه درویشی با دلق و کشکول و عصا از راه رسیده خواست داخل قصر شود — ملازمان سلطان ازوی پرسیده گفته که ای مرد پیر چه میروی — درویش گفت میخواهم در این کار و انسرا روم — در جوابش گفتند این قصر سلطان بلغ است و نه کار و انسرا — آن پیر مرد گفت خیر کار و انسرا است — سلطان اینرا شینده درویش را پیش خود طلبیده گفت ای درویش این خانه من است از چه جهه میگوئی که کار و انسرا است — آن پیر مرد جواب داده گفت ای ابراهیم اجازت فرماتا از تو چند سؤال بنمایم — این خانه اول از آن که بود — سلطان گفت از آن خدم — گفت و قیکه جدت در گذشت مال که شد — سلطان گفت مال پدرم — درویش گفت هنگامیکه پدرت مرد که رسید — سلطان جواب داد هن رسید — درویش گفت چون تودرگذری به که رسد — گفت به سرم — درویش در جوابش

گفت ای ابراهیم جائیکه یک داخل میشود و دیگری بیرون
میرود کاروانسراست و نه خانه

Conversation.

European.

Have you read the Shāh-nāmeh?

I have heard that up to the present time all the people of Persia fancy that what is written in that book is true and correct.

Pardon me, I made a mistake: I meant to say that I fancy that the people of Persia until now believe those stories that are inserted in the Shāh-nāmeh.

Assuredly it is not hidden from (upon) every intelligent person like you (your lordship) that the historians of Europe account all those tales (as) fables.

Persian:

Yes, sir, I have read some of it, and I (have) highly approved of Firdausi's verses.

Permit me to correct your (your Lordship's) phraseology. The people of Persia do not think the use of that idiom (that is to say *gamān biyādan*—'to fancy') in conversation, in reference to the person addressed, in accordance with courtesy; but it is no harm for the speaker to say it with regard to himself out of politeness.

Certainly we believe them in this sense that, although everybody knows that Firdausi, according to the custom of poets, has exaggerated somewhat, yet we doubt not (have not a doubt) that the substance (root) of those histories is correct.

Good: we see that Sir John Malcolm in the book called the history of Persia has related (explained) some of them that are (is) in the Shāh-nāmeh, as if he (has)

accepted them. What do you say to that (in this)?

Yes, but we have now read and translated those Cuneiform inscriptions that are found on the rocks of Mount Bisitūn and Istakhr (Persepolis), and have more information regarding (from) the ancient history of Persia than Sir John Malcolm had (has had).

They were Persians (from) the people of Persia).

Then in that way the sages of Europe can now correct Sir John Malcolm's blunders. Very good. But I wish to enquire (= may I ask?) of what nationality (from what nation) were those who wrote (have written) those Cuneiform inscriptions.

Then the Persians have corrected the blunders of the Europeans.

Exercise 27.

History of Persia.

After Tahmūris' death his nephew Jamshid ascended (sat upon) the throne. They say that wine was invented in his time, and it is well known that he built Istakhr of Fārs (Persepolis), which is also called (they also call) Jamshid's Throne. The historians of Persia will have it (are on that) that he divided the nation (people) into four grades (castes), first the religious-authorities, second the scribes, third the soldiers, fourth the artisans and farmers and traders. It is recorded (they have written) that the fixing of the solar year also took place (was) in Jamshid's time. At the beginning of his reign the world was populous and the people were well off; but at last, prosperity (of good fortune) having rendered him proud, he laid claim to divinity and commanded so that, having made images in (from) his likeness, they ordered men to consider him the God of the earth and to worship those images. This conduct having become the cause of disgust among (of) the people (subjects), they stirred up Zahhāk, who was (is) of the offspring of Shaddād and, according to the fancy of some, Jamshid's sister's son, so that he led an army against Persia.

When Jamshid did not find (see) in himself power to resist (power of resistance), he fled and (having become fleeing) betook himself (placed his head) to the desert. The tale of Jamshid's wandering (turn) is (one) of the well-know fables of Persia. His first journey was (is) to Sistān. There the governor's daughter, having seen him, (and) having fallen in love with him (having become captive in the net of his love), finally became his consort. But when Zahhāk's agents pursued him, he fled from Sistān to India, and from India he went to China: until at last, having captured him, they carried him to Zahhāk, and he commanded them to saw him in two with the bone of a fish (so that having sawed him with the bone of a fish they made him two parts). Firdausi writes that his reign lasted seven hundred years, and he even says that, when news of his murder reached Sistān, his wife took (having eaten) poison and committed suicide (destroyed herself): and one son of his (her's) (from him [her]) remained, from whose offspring was (is) Rustam.

Translation 28.

قصه

چند نفر سوداگر بحضور پادشاهی حاضر شده بعضی اسبهارا آوردند که میخواستند آنها را بفروشنند — پادشاه آن اسبهان را پسندیده دو هزار تومان علاوه بر قیمت آنها به سوداگران داد و ایشان را امر فرمود که اسبهای دیگر هم بقدر آن مبلغ از وطنشان بیاورند اما وطن و اسمهای ایشان را نه پرسید و ضامنی از ایشان نظیلید — آن اسب فروشان مُشخص شدند — بعداز چند روز پادشاه بشوخی صدراعظم خود را گفت سیاهه اسامی همه احمقانی را که میشناسی برای من بنویس — وزیر چنین کرده آن سیاهه را از نظر پادشاه گذرانید — وقتیکه پادشاه آنرا بخواند تعجب نمود از اینکه اسم خویش را بر سر آن سیاهه یافت — از وزیر پرسیده گفت که تو مرد از چه جهه احق اینگاشته در جوابش گفت

— زازرو که قبله عالم بی اینکه وطن واسم‌های آن اسب فروشان را تقدیش غایبند و بدون طلب همچو صماتن چنان مبلغ زیادی بدیشان امانت سپردند که اسب پخزند — پادشاه گفت اگر آن سوداگوان اسبهارا بیاورند پس چه — گفت اگر چنان کردند آنگاه اسم اقدس شاهنشاهی را از این سیاهه خو نموده اساسی ایشان را بوضی آن ثبت خواهم کرد

Conversation.

Persian.	European.
How many years have you lived in Persia?	It must be six years since I came to Isfahán.
When you (were coming) came, by what road did you come?	I came via Bushire, because I was in India.
How did you travel, post or by (with a) caravan?	From Bushire to Shiráz I came by caravan, for the road runs over the <i>kutals</i> , hence everyone has to travel by caravan.
Yes, so I have heard: but some people have traversed the distance between Bushire and Shiráz in the space of six days, which is nearly as quickly as (near to the speed of) the postal couriers.	You are right, but I was not alone, for I brought (had) a family with me, and moreover we halted for Sunday, therefore we arrived at Shiraz in twelve days.
Did you come to Isfahán with the same caravan with which you had come from Bushire to Shiráz?	No, for the muleteers were from (the people of) Kazarún and would not come on with us to Isfahán. But we got others quite easily and started, and in (after) fifteen days more we reached Isfahán.

In what season did you travel, in summer or in autumn?

When we reached Bushire it was winter, and we thought of stopping there until the spring; but finally we set out in winter and travelled comfortably, and since the weather was good we reached our destination safe and well, thank God.

Exercise 29.

Story I.

A person went to a man of importance (great) among (from) people of learning and talent (grace) and said, "I desire the good of this-world and of the-world-to-come". He said, "Acquire learning in order that thou mayst obtain the good of both worlds". The other (that person) said, "I am ignorant (have not portion from) of reading and writing, and for that reason I am unable to acquire (helpless in the acquisition of) learning and am denied (disappointed, forbidden from) study". That great-man for the space of two years devoted himself(became attentive) to teaching and training (instruction and training of) him, until he made him acquainted with (wise in) reading and writing, and changed his ignorance into (exchanged... for) morality (morals) and wisdom. Accordingly that person, when he had tasted the sweets of learning (found out a delight from learning), became desirous of (made inclination to) perfecting himself therein (the perfecting of it), so that, profiting by (through the blessing of) learning and training, in a short time he gained the good of this-world and of the-next (the good of ... became his portion) and attained to the desire of his heart. *Moral.* Whoever strives and exerts himself (makes effort and endeavour) to obtain (in the acquisition of) learning, gains the benefit of both worlds, especially if (that) he busies himself (become busy) with the search for (of) it from the days of (his) childhood, in order that the result of it may be

his (reach him) the sooner. And moreover (another thing is that, that) they have said (= people say, it has been said), "The learning that (people) learn in childhood and tender years (smallness of age, tooth) is like a mark upon stone which lasts (may last) for long years, and the learning that people acquire in middle and full age (bigness of age, tooth) is similar to (of) a mark upon clay which is lost (becomes put on one side) with little trouble.

Translation 30.

قصه

روزی شارل پنجم پادشاه اسپانیا در شکارگاه از خدم وحشی خود دورا قاتد — در جنگل سرگردان شده آخر الامر به کثیر هیزم کی رسید و اراده کرد که قدری آرام نماید — اتاقچون داخل آن کثرا شد چهار نفر را دید که بر روی کاه خوابیده بودند و از صور تشنان ظاهر بود که ایشان راهزن هستند — پادشاه از آنها قدرتی آب برای آشامیدن خواست اما هنوز از خوردن یک پیاله آب فارغ نشده بود که یکی از راهزنان پیش آمده گفت من آلان در خواب فهمیدم که بالا پوش شما بکار من میخورد — اینرا گفته بالا پوش را از شانه پادشاه ربود — فوراً بعد از آن راهزن دیگر پیش آمده گفت — من نیز در خواب دیدم که قبایتان در خود من است — اینرا گفته قبارا از تن پادشاه کند — راهزن سووم بهمان طور کلاهش را گرفت و چهارمی میخواست آن شاخ تقیر شکار را که برگردن پادشاه بزنگیر طلا اویخته بود بیرون آورد — آنگاه پادشاه گفت — اولاً اذن بد که استعمال شاخ تقیر خود را بتو بیاموزاتم — اینرا گفته شاخ تقیر را بقوت هر چه تمامتر بنواخت و ملازمتش صدای آراشیده براثر آن برسیدند و راهزن را گرفتار ساختند — آنگاه پادشاه برآهزنان گفت — ای دوستان عزیز من نیز خوابی دیده ام و در آن خواب

اینرا دیدم که همه شما بر دارکشیده شده بودید — پس ملازمان سلطانی جمیع ایشانرا برآن درختانی که پیش آن کپر بود آویختند

Conversation.

Question.

The sky is very much overcast to-day, will it rain or will it not?
But what do you think?
(What is your opinion?)
'

Answer."

How can I tell (what representation am I to make)? God knows.
What do I know (about the matter)? But at this season rain somewhat seldom falls (comes). The clouds often pass away after a bit.

I have heard that, although there is little rain in Persia, yet there is any amount of snow.

Yes, sir; in the neighbourhood of Isfahán it rains very little, but occasionally in winter there is plenty of snow and the cold is severe.

If it rains to-day it will be (is) bad for us who are on the road (make a journey).

But it is good for the land (ground), and assuredly rain is a gift of God.

Perhaps you may have heard that some years ago there was (became) a severe famine in India, and even this year the people there (of there) are very much afraid that, if it does not soon rain, many people will certainly die of (from) hunger.

No, I had not heard so (this), but I heard that in some places, for instance in Bombay, the plague had (has) become extremely prevalent and they are afraid of its spreading to Persia too (lest it should infect Persia even), — which may God forbid! (God not having willed).

Now the clouds (have) passed by and the sun is extremely hot.

Yes, because it was not possible that this strong (violent) wind that is

My horse is afraid of the
(that) ice that is on (the
top of) this watercourse,
and will not pass (does
not wish to pass) over it.

Now he is shying so badly
(this much) and rear-
ing (so much) that, if I
try to force him on the
(this)ice, he will assured-
ly fall and do himself
harm.

I am very much obliged
to (thankful of) you.

blowing should not soon
drive them away.

Our Persian horses (the
horses of us Persians)
are very much afraid
of (from) ice, lest their
feet should slip on it
and they should fall.

Well, my horse is quiet
and tame; if you (will)
permit (me) I shall go in
front of you, and perhaps
afterwards your horse
will follow his example
(may come to his air).
The ice on this water
is not very thick, and
now my horse has broken
it with his front foot
(hand).

Not at all (no), Sir, pray
don't mention it (it is
nothing).

Exercise 31.

Story II.

When Alexander of Macedon (the Roman, *i. e.* Greek), obtained the sovereignty of the world and (since he had) a clear (seeing) intellect (*lit.* when to the hand of Alexander . . . the sovereignty etc. fell), he made his teacher and instructor Aristotle prime minister, and placed full-control (authority) of all affairs in his able hands (in the grasp of his sufficiency), and every day exalted and honoured him more and more (increased — was increasing — in magnifying of him). People (they) said to him, "Why (hast) thou acted so as to cause the respect (shown) to (of) him to surpass that due to a father (from a father)?" He said, "My father brought me from heaven to earth, so-to-speak, but (and) this teacher-of-wisdom (has) elevated me from earth to heaven". That is to say, a father is

only the cause of the son's existence and the means (cause) of supporting (feeding) and bringing up (of) his flesh and body, but (and) a teacher-of-wisdom is the cause of the manifestation of intellect and knowledge, which will become everyone's helper in (of) this world and the world-to-come. Moral. "The (power of acquiring) ability to acquire learning and a liberal-education is situated (found) in the spirit, and that is superior to (higher than) physical power."

Translation 32.

قصه

در زمان قدیم شاهزاده بود که در جنگ شکست سخت یافته محیور شد که فرار کرده از دست دشمنان رهائی یابد — چون شام شد بجنگلی رسیده داخل آن گشت و از خستگی سفر خویشتن را بر زمین زیر درختی افکنده بخواب رفت — آنگاه راه زی ویرا در آن حالت دیده نزدیک آمد تا او را نشته مال و لباسش را بجنگ آورد — اما در آن هنگام پُر خطر مَکَسی بر رُخساره شاهزاده نشسته ویرا گزید بنوعیکه فی الفور از خواب بیدار شد — چون راه زن او را بیدار و مسلح دید ترسید و بروی همّه نکرده غایب شد — بعد از آن شاهزاده خود را در مغاره پنهان کرد — در همان شب عنبوتی بدھنہ آن مغاره تار تند — صبح زود دو سرباز از لشکر دشمنانی که ویرا تعاف میکردند با نجا رسیدند — شاهزاده شنید که ایشان بایدیگر حرف میزند یکی از ایشان بر فیقش گفت البته او در این مغاره باید باشد — اما آن دیگر در جوابش گفت خیر ممکن نیست زیرا اینک تار عنبوت پاره نشده است — وقتیکه سربازان رقه بودند شاهزاده از صمیم قلب خدا بر تعالی را شکر کرده گفت — ای خدا ترا شکر مینمایم که دیروز مرآ بوسیله مَکَسی و امروز بواسطه عنبوتی از خطر عظیم رهایندی

Conversation.

Question.

Answer.

What news was there in town (in the city)?

Have you heard whether the post has come in yet or not?

The post is very late this week, especially if it has not even yet arrived, and I am looking for most important letters.

Yes, that (this) is true ; but it is extremely likely that, after opening the parcels and carrying off whatever is useful to them, they will somehow or other give back the letters.

Certainly Persian robbers are very polite and considerate. But I have no doubt that, before they let anyone go, they go thoroughly through even his very pocket(s) and bosom (*i. e.* of garment), lest anything valuable should be left in his pocket(s) and bosom.

There was nothing worth mentioning (worthy of representation).

When I was leaving town I saw the telegraph messenger going to the post-office, but I do not know, perhaps he (has) had some other business, but he may have been going for letters.

They say that last week robbers attacked the English government courier on the way and plundered(stripped) him, and carried off all the letters and parcels that he was (has been) carrying.

That may be, for it has often happened before this that, when robbers had heard that there is some gold or silver (coming) by the courier, they have taken it from him and returned to him everything else.

Their custom is certainly just what you (have) said. But if one ventures (venture) to fight with them, they kill him and carry off his belongings.

Exercise 33.

Story III.

Abū Bakr the Truthful, during the time of his Caliphate, in accordance with the command of the Prophet (peace be upon him!) ordered people to direct their seven years old children to learn (how to) worship and to be taught good morals, and (enjoined that), when their age should reach ten years, they should devote-their-attention to urging (them on) and correcting (punishing them), "For, [he said] people bend a green stick (green, fresh, wood) in whatever manner they wish, but when it gets dry it does not become straight without fire." *Moral.* The effect of instruction is greater (more) in childhood (smallness) than (it is) when one has grown up (*lit.* in bigness), as this explanation has also been mentioned in the moral of the first Story of this book: Verse.

"Bend thou a (fresh) green stick as thou willest;
The dry does not become straight but through fire".

Translation 34.

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روزی شیری و خرگوشی با یکدیگر گفته‌کو مینمودند –
خرگوش از شیر پرسیده گفت – آیا راست است آنچه میگویند که
خرس ضعیف ک دل بانگ زده اینای چنس شمارا که بنها یت
شجاع و قوی هستید میتواند برآند – شیر در جوابش گفت –
البته این قول راست بلکه مخفی نیست که همه مایان و حوش
بزرگ نعموما عجزی مثل آن داریم و همچنین این نیز بیشتر گوش
زد تو شده است که منع کردن گراز فیل کوهاندام را ترسان
ولرزان میگرداند – خرگوش گفت – آیا چنین است پس حالا
فهمیدم که آواز سگهای تازی از چه سبب است که مایان خرگوشان را
اینقدر می ترساند

Conversation.

Master.

Come here, Hásan.

Waken me early to-morrow morning, at four o' clock or a little before that, for we must start early from this (here).

Very well, — but don't forget.

Some coffee with milk and sugar and whatever sort of meat you can get: and if meat is not to be got, then you must cook a few eggs.

No. I don't like boiled meat; you had better roast it. And now, if you have firewood, make a fire in this room, for it is somewhat cold to-night.

Which place is the better (is good)?

Ought (must) you take anything for the road from this place?

Where are my padded-quilt and mattress and pillows and the rest of my bedclothes?

Where have you put the lump-sugar and tea?

Very good. You may go: good-night.

Servant.

Yes, Sir, here I am.

Certainly (*lit* [on my] eye): I shall make everything ready to-night, and tell the caravan-leader that the master wants to set out early in the morning.

No, Sir, I shall not forget. What would you like for breakfast?

(Very) good, perhaps it may be possible for me to get lamb or mutton or goat's flesh. But do you wish me to fry the meat or to boil it?

Yes, Sir, it is cold, and there is a strong wind blowing (coming). — But where will you put up to-morrow, at the posthouse or in the caravansarai?

The caravansarai is certainly the better, for the post-house is very small.

Yes, Sir, the water there (of that place) is brackish: I must take water from this (place).

They are at the side of the porch: I shall fetch them and make your bed (and make ready for the sleeping — lying down — of the master.)

They are in the travelling -bag.

Good-night, Sir; goodbye (God be your guardian).

Exercise 35.

Story IV.

When 'Úmar (Omar) son of Khattáb's turn came to be Caliph (*lit* When the turn of the Caliphate to 'U — arrived), he made his honour Salmán the Persian (native of Fârs) — may God's mercy be upon him! — governor of a city in the land (from the villages) of Syria, and fixed his income (allowance) at five thousand *a'âhums*. His honour Salmán used to weave baskets from the leaves (leaf) of the date-palm and used to gain his livelihood (make his food) from it, and he used to give the money of the allowance as alms^{*} in God's name. People enquired, "Why dost thou not eat from (by means of) the money of the allowance?" He said, "I am afraid that, when I expend that on dainty food (foods, = kinds of food), I shall not be able to worship in proportion to (their) its daintiness, and may not have ability to render an account of it." *Moral.* "The fear of God is the perfection of faith. and almsgiving is the beauty of it."

Translation 36.

قصه

بعضی از موزخین یونان قدیم افسانه‌های عجیب درباره رسم و عادات اهل هند حکایت کرده اند که یکی از آنها این است که در آن مملکت صحرائیست پُریگ که آنجا بسب خشک و بی آب هیچ آبادی نمی‌باشد — در آن بیابان هولناک مورچه‌های عظیم یافت می‌شود که از سکوها کوچک‌تر اما از رو باها بزرگ‌تر می‌باشد و این مورچه‌ها زیر زمین منزل می‌گیرند بطوریکه زمین را کاویده ریگهارا بیرون میرزند بهمان قسمیکه مورچه‌های عام در سایر ممالک چنین می‌کنند و آن ریگهاییکه بیرون می‌افکند ریزه‌های طلا در آنها می‌باشد — پس آن هنودیکه عازم این می‌باشد که در پی آن طلابرونده بدبینطور تدبیر می‌کنند — هر شخص سه شتر را که یکی از آنها باید ماده باشد باهم می‌بندد بنوعیکه شر ماده در وسط آن

دو شُر نَر باشد و آن شُر ماده باید تازه از ترَه خود جُدا شده باشد
چونکه در آنحالت شُرها علی الخصوص تیزرو هستند — آقایشان
سوار آن شُر ماده میشود و چون جوالهای خود را از آن ریگ
پُر کرده است هر چه زودتر شُرها را بر می انگیزد تا بر مورچه ها
سبقت جُسته پُرگریزند که مبادا آن مورچه ها عقب آنها دویده
آنها را پاره پاره کنند — بدینطور طلا را بچنگ آورده به تجار
اجنبی می فروشند

Conversation.

Purchaser.

I wish to-day to purchase two or three little things that will do for presents (may be good for a present).

But you must fix a reasonable (cheap) price for your goods, for I have been living for some time in this country and I know the price of things well.

They are all right: but I am not the Shah of Persia, so you must not ask me a huge price.

I am much obliged to you. Don't you know that a thing like that is not worth forty *tōmāns*?

Jeweller.

Very good, Sir; I have a lot of things that I hope your honour will (may) fancy (approve of) some of.

I never desire to deceive your honour. No, Sir, I shall state the fair (right) price of everything. See, the pearls of this brooch are all fit-for-a-king and the gold in (of) it too is pure and without alloy. Observe of what water these gems (pearls) are. No, Sir; I do not want too big a price, I only want a little profit. This necklace is worth a hundred *tōmāns*, but I shall (sell it to your honour) let you have it for eighty.

By your life [I swear that] I paid 75 *tōmāns*, but as this is the first time that you have

Not at all; but if you like
I shall give 50 *tōmáns*.

Well, I shall give 55 *tōmáns*
but I won't give any
more, and I should not
give so much (money)
did I not wish to buy
something as a present
for a friend of mine
(whom I have) at home
(in my native-land).

What is the price of this
bracelet?

And this matchbox?

See what it weighs. It
weighs five *misqāls*, and,
at one *kron* and a half
per *misqāl*, its total
price comes to seven
krons and a half.

come here, you may
have it for 70 *tōmáns*.
I should never sell it
at that price were it
not that I am in want
of money just now.

Impossible, for I should
lose very heavily if I
sold it for 60 *tōmáns*.

It is worth more, Sir; I
cannot sell it at that
(this) price. But look
at this cigar-case: it
is of gold, and if you
like I have some others
of silver also.

I shall not sell that for
less than ten *tōmáns*.

It is worth two *tōmáns*,
but I shall take a *tō-
mín* and a half.

Good, I shall let you have
it (give it) for a *tōmín*.
— Many thanks (the
kindness of your lordship
is extreme).

Exercise 37.

Story V.

A hermit was continually urging people (calling
men) [to come] to God (towards God), and spent [his
time] night and day in gathering disciples together
and preaching to them. When the eye of his under-
standing (wisdom) was anointed with (obtained) the
collyrium of clear-sightedness and he turned from
appearance (the visible world) to reality (the inner
world), having perceived that all had reached (having
seen all arrived at) the Divine Court before himself,
he became astounded. He accordingly went to (the ser-

vice of) a great man of the time [= one then esteemed most devout] and enquired of him the explanation of this mystery. He said, "While thou wast unwise, thou usest to deem all unwise. Now that thou hast become (becamest) wise, thou hast found (foundest) that all have attained to a knowledge of God (God-attained)". *Moral.* "One should not cavil at (strike breath in) the Divine power, and one should not regard anyone with the eye of contempt, but on the contrary every person should esteem himself the lowest of (lower than) all, in order that he may attain to the degree (rank) which is his goal (object)". *Verse* "Learn humility, if thou art athirst for (of) grace: ground that is high never drinks water".

Translation 38.

قصه

من دوری مدت مدید در مالی بعیده بسر برد و آخر الامر بوطن خود مراجعت نموده بزودی تمام پولهای را که از اجرت خویش اندوخته بود تلف کرده بغايت مغلقی و بی نوائی رسید - روزی داخلی دهی کوچک شده نزد دکان دار معروفی رفت و از وی دوازده دانه تخم چخته نسیه خواست و آنها را گرفته در وقت شام خورد و با مدادان راه افتاده بدینه خود رفت - چون چندی بگذشت و آن من دور قرض خود را ادانی کرد آن دکان دار ازوی پیش کدخدای آن ده مکتوبا شکایت نموده گفت که فلان شخص از بنده دوازده تخم چخته نسیه کرده است و تاکنون پول آزانداده و از آن سبب بحقیر خسارت بلیغ رسانیده است زار و که از آن دوازده تخم برای من دوازده جوجه پیدا میشد و هر جوجه مرغ گردیده قبل از این اقلال چند صد دانه تخم آورده بود که از آنها بسا جوجه های دیگر پیدا می آمد - و بدینطور آن دکان دار طمع کار مبلندی بلیغ ادعای نمود - چون آنسخس بینوا اینرا شیند داخلی میخانه شده خواست که شراب خورده بدینختی خود را

فراموش کند — آنجا اتفاقاً کاتبی زرنگ را ملاقات کرد که آن
کاتب چگونگی را تفیش نموده بوى گفت اى دوست غریز خاطر
جمع دار زیرا اگر اصر خویش را بن بسپاری هر چیز درست خواهد
شد مژدور اظهار منویت کرده نزد کخدار فت و گفت — فلان
کاتب وکیل من است و بعوض من بزودی حاضر شده جواب
خواهد داد — کخداد تا مدت مدید منتظر آن کاتب شده چون نیامد
در پی او فرستاد و ازوی پرسیده گفت — اى فلان جرا وقت
مرا ضایع کرده چون به مدتی است انتظار ترا میکشم — او گفت —
ای آقابنده نخود می بختم زیرا مینحو استم آزا در باعچه خود کاشته
به بینم چه خواهد شد — کخداد قهقهه کرده گفت — اى احمق مگر
میدانی که نخود بخته هر گز نمیروید — گفت اى آقا اگر چین است
پس از بختم مرغ که بخته شده باشد جوجه کی بر می آید — کخداد اینرا
شینده شکایت آن دکن达尔 را رد نمود

Conversation.

Table-servant.

Master.

What kind of meat do you wish to-day for dinner, Sir?

No, Sir, it cannot be got, because they do not bring venison here, and no one can get it unless his Royal Highness or one of his hunting companions sends (send) it to (for) some one as a present.

Very good; I shall give the cook word. And what sort of vegetables is he to cook?

Well, get ready (the flesh of) hare or some ducks or pigeons or quails or any (other) kind of game that you can procure. There must be a very good and plentiful dinner to-day, for I have asked some of my friends.

There must be potatoes; and moreover, if he can, he had better prepare cauliflower, or cabbage, and carrots and turnips and eggplant (*brinjals*)

and beans (green = not dried) and lentils for soup, and cheese.

Yesterday they were selling in the market radishes and celery and onions and peas (European) and tomatoes: do you care for them?

Yes, Sir, there is plenty of fruit; for instance I have seen in the market yesterday (smooth) peaches and nectarines and peaches and pomegranates and pineapples and quinces and pears and apricots and Tangerine oranges and sweet-oranges and sweet limes and medlars and muskmelons and water-melons and apples and almonds and sour-cherries and sweet-cherries and strawberries and cocoanuts.

Very good, Sir, I shall get them. Do you not also want tea and coffee and the *qalyán* and *gaz* (a kind of sweetmeat made of manna) and every sort of preserve and sweetmeat.

All right, Sir, I shall make everything ready beforehand so that it may be at hand.

Yes, except that I dislike onions and garlic because they smell very unpleasant. But can any kind of fruit be got?

At this season everything, should be not only plentiful but even cheap. My friends like dates and figs and grapes and plums and greengages and walnuts and filberts and pistachio-nuts better than those kinds which you have mentioned (thou didst mention).

Yes. I want them; and moreover find my cigar-case in that drawer of the table and make it ready in a tray with matches and ash tray, so that you may be able to bring everything quickly whenever I direct.

Now lay the table (spread the table-cloth), for they ought to arrive soon.

Exercise 39.

Story VI.

The tyrant Hajjáj gave orders (order) to kill (that they should kill Khýájeh Hásan of Básreh (may there be the mercy of God upon him!). He, having concealed himself (become concealed) in the cell of Habíb the Persian (upon him be mercy!) became engaged in [the fixed Muhammadan] prayers. The tyrant's soldiers surrounded Habíb the Persian and asked, "Where is Hasan of Básreh?" He said, "He is in my cell and is offering up prayer." The soldiers entered the cell. The more they sought the less did they find. They again enquired of (from) Habíb the Persian, "Where is Hásan?" He again indicated the cell. The soldiers said, "Thou art a well-known hermit, why dost thou tell a lie? There is no one in the cell". He said, "God has made you blind." When the soldiers turned back (= went back to Hajjáj), the Khýájeh came out and said, "O Habíb, through thy truthfulness (truth-speaking) God has saved me (gave me deliverance)." *Moral.* It is better to tell the truth (truth-speaking is better) at all times (time), and a truthful person is honoured and exalted (higher) in both worlds."

Translation 40.

قصه

در قدیم آدیام در شهر لندن تاجر دولمندی بود که یتیمی سیوارا در خانه خود جاداده اورا پرورش مینمود — اگرچه این طفل اینقدر کوچک بود که تاجر ویرا بر همیع کار نگماشت اما خود را مخترا دوست داشته و کاری برای خویش اندیشیده مشغول این شد که سنجاقهای گمشده را جمع کند — چون مقداری از آنها بر چیده بود آنها را نزد آقای خود آورده بود داد — تاجر خوشنود شده گفت انسان الله بعد از چندی این پسر صرد نمعتبر صرفه جو خواهد گردید — روزی در آن خانه گربه چند بچه

زادید و آن یتیم اذن یافت که بیکی از آنها را برای خود پرورش دهد — چون آن بچه گریه بزرگ شد روزی چین اتفاق افتاد که آن تاجر یکی از کشتیهای خود را از اموال واجناس تجاری انباشته علّک بعید میفرستاد و میخواست داخل کشتی شود تا به بیند که آیا هر چیز به ترتیب است — درین راه که میرفت بآن پسر برخود که گرمه خویشا در بغل داشت بوی گفت ای بچه آیا تو سیز چیزی نداری که برای فروش بآن طرف در دنیا بفرستی — گفت ای آقا شما بخوبی میدانید که من مفلس و چیزی ندارم جزویان گرمیه — تاجر گفت پس آن گرمیه را بپرس تا آنرا فروخته قیمتش را برای تو باز آورند — پسر گرمیه خود را بیکی از ملاحان سپرده در خواست کرد که آزا برای وی بپردازد و کشتی روانه شد
(نتمه دارد)

Conversation.

Question.

Is Mr. — at home?

Ask your mistress (in service of the lady represent) whether she knows where the *sâhib* has gone.

I am much obliged to her, but I have not time to come in (to become honoured) just now, for I must go in search of your master, as I have business with him.

Answer.

No, Sir, he has gone out, but the Mistress is in.

(My) mistress says please come in.

My mistress says (have commanded) that Master went out for a ride at half past three or a quarter to four o'clock, and perhaps he may have gone in the direction of such and such a village, as that road is very suitable for a galop (good for galloping a horse).

All right, I shall go in that direction, but I don't know the way very well.

Very good (what harm has it?), come along. In this lane our horses must only walk, for the stones are very bad for (as much harm) a horse's hoofs (hoof).

My horse is very swift. Now it is no harm if we canter a little.

Yes, his trot is good and swift. Now that the ground is softer, let us gallop the horses a little.

Your master's horse goes fast and it is certainly a blood-horse.

If you wish, I also shall come with you and show (you) the way, for I must give this horse a turn.

Yes, there are a lot of stones here, but the horses will soon be able to amble: and it seems that your horse is fresh and wants to go ahead (quickly).

That horse, I doubt not, has come from Europe, and European horses trot nicely.

See! there is (my) master mounted on that grey horse, and there are with him two other gentlemen, one of whom has a chestnut and the (that) other a brown (bay) horse.

Yes, it is an Arabian horse. But this horse which I am riding is not a horse at all but a *yâbâ* (pack-horse): yet it is very stubborn, and even now it is pulling-hard.

Exercise 41.

Story VII.

One day Moses (upon our Prophet and upon him be peace!) saw Satan seated on the top of a mountain. He enquired, "Which person in the world dost thou approve of (love)?" He said, "The miserly and ignorant man, nothing of whose service and worship is accepted in God's presence (court)." [Moses] said,

"What (sort of a) person dost thou hate?" He said. "The learned and generous man, all of whose sins the Lord pardons, and accepts all his acts - of - obedience (worship)." *Moral.* Learning and generosity are man's best qualities (the best of man's qualities), and niggardliness and ignorance are Satan's worst temptations (deceits): the generous man is a friend of God, and the miser is an enemy of the [Divine] Majesty (greatness).

Translation 42.

تَسْمِهُ قَصَّةُ پَسْرَ وَ كَرْبَلَه

— — —

بعد از چند ماه آن کشته به جزیره غیر معالم رسیده لنگر
انداخت چون ملاحان به حُشکی آمدند مطلع گشتند که سلطانی برآن
جزیره پادشاهی میکند و آن سلطان چون شنید که چند اشخاص
اجنبی وارد مملکتش شده اند امر فرمود تا ایشان را دعوت نمودند
که با اوی نهار بخورند - اما وقتیکه ایشان برخوان سلطانی نشستند
دیدند که اگرچه غذای فراوان موجود است اما نمکی نیست
باسودگی حتی لقمه هم بخورند زارو که قصر پادشاه از موشهای
خورد و بزرگ ملو است که آنها بین حد جرأت کرده لقمه هارا
ازدست مهمانان میر بایند - سلطان خجل گردیده گفت که هر کس
علاج این بادر ا دریابد مبلغی عظیم بوی خواهم بخشید - آنکه
یکی از ملاحان عرض نمود که - ای قبله عامینده خیوان درنده دارم
که اگر اذن باشد جمیع این موشهارا بتعجیل تمام نیست و نابود
خواهد کرد - چون پادشاه امر فرمود آن گربه را حاضر نمودند
و گربه مشغول شکار شد بنوعیکه بعد از نیم ساعت هیچ موشی زهره
آرا نداشت که پوز خود را بنماید - پادشاه بغایت مسرور
گشته آن گربه را بجوابی پر از طلا خرید و بدانتظوار آن یتیم دولتمند

گردید

Conversation.

Student.

I am sorry to say (it is a pity) that, though I have read some Persian books and know the meaning of some words, yet I cannot as yet speak the Persian language well and easily.

Yes, I first learnt Persian in India, but I have now been a year in Persia.

Certainly there is an enormous difference, especially because the pronunciation of this country has gradually undergone a change until the present time.

You are right, but the more I try to learn Persian Idioms the less I master (remember) them.

I have great hope that with your aid I may day by day learn something more and be well

Teacher.

If you try, you will certainly make progress after a while, and be able to speak Persian well. But perhaps you have learnt Persian in India, for I notice that your pronunciation is somewhat confused.

Do you not perceive (hear) what a difference there is between the Persian in Persia and what in India they call Persian?

Perhaps it has altered, like the pronunciation of the English and of every other tongue: but everyone should talk Persian as (people of the tongue ==) those whose native tongue it is do.

Among us it is proverbial that "He who seeketh findeth"; and if you have been able to learn so much Persian in India, far more will you be able to acquire it quickly and (with complete ease) most easily in Persia itself.

Please God! It is not difficult, for the Persian Grammatical rules (rules and laws of Per-

able after a time to correct my conversation, pronunciation and style (phraseology).

Very little, but I understand that language is extremely difficult.

sian Accident and Syntax) are very easy. Have you learnt any Arabic?

No, it is not at all difficult, except that people are often lazy about learning it and therefore do not make progress.

Exercise 43.

Story VIII.

In the time of the Caliphate of Abú Bakr the Truthful there occurred a severe famine (dearness). Meanwhile a caravan arrived from Syria (Damascus), in which (caravan) were five hundred camel-loads of wheat, the property of 'Uṣmán, son of 'Uffán. The brokers came (to him) and offered him a profit of 200 per cent. (*lit.* '[on] ten twenty'). 'Uṣmán said, "I shall not accept a duplicate profit (i. e. 200 per cent); on the contrary, I shall let it go (I give) at a profit of 1,000 per cent (*lit.* '[on] one ten');" and at once, having distributed that corn among the strangers and the poor, he gained a profit of 1,000 per cent. (*lit.* '[on] one ten') in this world and 7,000 per cent. (*lit.* [on] one seventy') in the next world. *Moral.* "Generosity is a trading, from which there results a profit (of which the profit arrives) of 1,000 per cent. (*lit.* '[on] one ten') in this world, and a gain of 7,000 (*lit.* '[on] one seventy'), nay rather 70,000 per cent. (*lit.* '[on] one seven hundred') in the future state is the return (becomes returning)." *Verse.* "Generosity is a philosopher's stone to the copper of a defect: generosity is a medicine to all pains."

Translation 44.

میگویند که اردشیر بابکان پسر بابک از نسل ساسان بن بهمن بن اسفندیار است — دیگران نسبی پستتر از برای او ذکر میکنند — در هر صورت میگویند که پدر او یکی از تمال بود — حام

داراب حِرَد که پیری نام داشت شنید که بابک را پسری است که با وجودِ حِدَاثَتِ سِنِ عقلی و افْرِ و شجاعتی با هر اتصاف دارد لَهُذا او را طلب داشت و اردشیر در حضورِ او حِیانِ اعتبار یافت که هر وقت امری اورا از اجرای حُکومَت مانع می‌شد اَرْدَشِير را قائم مقام خویش می‌ساخت و کِرْدَارِ اردشیر در این اوقات بنوعی موافقِ آفتاد که بعد از فوتِ پیری بِحُکومَتِ داراب حِرَد منسوب شد - عجب نیست که جوانی چون اردشیر که باین سرعت ترقی کند خیالاتِ بزرگ خواهد نمود - می‌گویند قوتِ متفکرهِ خیلی داشت بیداری اورا در خواب در پیشگاهِ دماغ او مُثُبِم ساخت و مُتمِّقین این خواب را تعییر بعلاماتِ بزرگی آینده نمودند -- جمیع مُؤْرخین برآند که اعتقادِ باین خوابها سبب این شد که اردشیر در طلب سلطنتِ ایران برآمد و اگر ف آنحقیقه او و متابعان او باشندگان خوابها اعتقاد داشته‌اند هیچ شش نیست که در ترقی او در درجاتِ عالیه سلطنت باید مدد کرده باشد

Conversation.

Head of the Customhouse.

Traveller.

Have you nothing in your boxes and packages that is liable to duty?

I do not know for certain, but I fancy I have nothing of that sort. But these are the keys (key) of all my boxes; if you wish, give orders to have them opened and examined.

That job will take a long time, and I do not wish to give you trouble (to keep you waiting). But it will be better for you to leave your luggage here and send a porter for them by and by.

I shall leave the heavy boxes here, but these bundles and this portmanteau and this bag and these small boxes and these little matters (small articles) are required at once: please

give directions for them to be examined quickly so that I may take them away with me.

That is difficult, Sir, because we are busy to-day.

They are much obliged to you. Certainly it will be possible (to do so). I have no doubt that everything is quite right, so I shall not give you any more trouble.

Very well, I shall see to it that the porter is not delayed when he comes, and that the things are sent off at once: for perhaps you want to start (on your journey) soon.

Good-bye (God be with you).

Very well, but if you will oblige me by dividing this present among your underlings, perhaps they will be able to settle everything quickly.

All right, but don't forget that I shall send for the rest of the luggage to-day, two hours hence; and, if I have any Customs-dues, to pay I shall send them through such and such a merchant.

Yes, we must start to-day towards evening, for I am on a journey and I have no time to stay here. Now I shall bid you farewell (take leave of you). Good-bye.

(The present for the benefit of the *underlings*, as both parties clearly understand, is really a bribe to the head of the Customs himself: he has been hinting at its desirability all along.)

Exercise 45.

Story IX. .

In a dream a certain person saw the Plain of the Resurrection, — that the earth is glowing and the sun has come near, and that mortals are suffering from (involved in) hunger and thirst, and, having taken on their heads the burden of their sins, are giving

account of their deeds, and are passing over the Chínavad Bridge (the Sirát bridge), and some are falling head-first (headlong) into the Vale of Hell: and there is in the midst a great Balance, in which good and evil are being weighed, and everyone, (from) king and beggar and rich (powerful) and poor (destitute), is in distress about his own affairs, and every Prophet thus addresses his own followers (people): "In the world I announced (brought) God's commandment to you, and warned you of this Resurrection-Day, and commanded you (to perform) good deeds, and forbade you to do (*lit.* from) evil actions, and enjoined (upon you) the worship and service of the Lord (*lit.* His Majesty the Provider), and taught you (the knowledge and recognition of) to know and recognise Him: which command of mine then did you accept, and what order of mine did you perform?" In fine, on that awful and terrible day, every person was repentant and remorseful, with a heart (full of blood =) full of sorrow and eyes full of tears (dew). Meanwhile he saw someone who stood (has place) in the shadow of the Most Great Throne, (clad in) celestial attire and (with) a heavenly crown on his head. This person (*i. e.* the dreamer) went to him and enquired, "What good deed did you (didst thou) do in the world that you have got such a reward for it (the result of which thou didst find thus)?" He said, "I (had) made a well by the roadside and planted a tree beside it, with this intention that every traveller and stranger might drink water from that well and might rest beneath the shade of that tree. One day a poor man, (without foot and head, =) devout and clad in rags, (with music and pomp =) with internal grandeur and dignity, came thither and, having rested for a time (*lit.* an hour) under that tree, prayed, 'O Lord! in this world I have rested an hour under such a man's tree, do thou deliver him from the punishment of the Resurrection (*i. e.* the punishment which on that day is to be inflicted on the wicked)'; so that my sins were forgiven, and because of that goodness I (have) to-day reached this dignity (degree)."

When that person awoke from sleep, his colour turned pale (yellow) through fear and amazement. He (dug) a well and built a guesthouse for people's comfort (rest), and during the rest of his life continued to exert himself in serving (in the service of) the oppressed •(subjects) and strangers and avoided giving offence (heart-worrying). *Moral.* "There is no task better for man than this, that he should exert himself to comfort (in comforting) the heart of every stranger and poor person, and should abstain from afflicting people, and should gird up the loins of his resolution to serve (in the service of) the humble and travellers." Verse. "Give food to partridge and quail and dove, for one day a phoenix will (that — may) fall into thy net."

Translation 46.

اول کسیکه باردشیر مدد کرد پدرش بابک بود حاکمی را که از جانب اردوان منسوب بود کشته بر فارس مُستولی گشت — لکن بابک طرف پسر بزرگتر خود شاپور را رُجهان داده نام حکومت فارس را بر او گذاشت و بعداز اندک وقتی وفات یافت — اردشیر پس از پدر لشکر بر سر برادر کشید واقوام شاپور اور اگرفته تسلیم اردشیر گردند و در فارس حکومت بالاستقلال یافت — معلوم نیست با شاپور چه کرد لکن کسانی را که با او خیانت کرده بودند بقتل رسانید — بعداز تنظیم مُهمات فارس به کرمان تاحده آن ملک را تسخیر کرد و قبل از آن که اردوان بتواند بمُدافعت او پردازد تقریباً جمیع عراق را بتصرف درآورد بود — منقول است که اردوان در بلاد جبل قریب به همدان و کرمانشاهان ماند تا اینکه فتوحات اردشیر او را محبور نمود که یا اردشیر را از میان بردارد یا خود از سلطنت کناره کیرد

Conversation.

Head of an Office.

Clerk.

You have come rather late Pardon me, I had some to-day; I have been wait- business which hindered

ing for you for some time. You promised to come early in the morning, before 5 o'clock, and it is now nearly 7 o'clock.

Yes, but you know that we Europeans divide up our time so that we have a special employment for each hour. Therefore, if a thing is not done at its appointed time, it gets left undone entirely, because we have no time for it afterwards.

But is is now a proverb (proverbial) in Persia that 'Haste is from Satan and patience from the Merciful One'.

At what o'clock do they play polo in the square to-day?

Is the time fixed for leaving off?

me from waiting upon you. But even now it is early in the morning, for it is not yet two hours after sunrise.

This custom of yours is certainly very good and desirable, and that is the reason why you have gained the reputation of being ready and punctual. It is a pity that this useful habit in our days does not obtain in Persia, though in olden times we too had a like custom.

Yes, and it is (said) in a tradition that one ought not to be in a hurry except in three matters, that is to say, in giving his daughter to a husband, and in buying a corpse, and in bringing food to guests

At half past two o'clock in the afternoon, which is eight (hours) and a half "from the handle".

I have heard 'hat they say that the (that) game will be finished perhaps at from an hour and a half to an hour and a quarter before sunset (which will be ten hours and a half or a quarter less than eleven hours

having passed from the handle.)

Why is it that there is so much difference between our reckoning of the hours and yours?

But what is the meaning of what you said about "past the handle"?

The reason of the difference is you reckon the hours beginning at mid-day and midnight, and we talk about sunrise and sunset.

The explanation of it is that we begin (calculating from) the handle, which (is fixed ^{at}) twelve o'clock, from (at) sunset, (and reckon on) until the next sunset, so that at one time (once)^{*} the time of sunset comes by rule just at the handle, and at any other time the handle varies as far as the sunrise is concerned.

Exercise 47.

Story X.

One (a man) of the people of Yemen met Hajjaj on the road. Hajjaj enquired after (from) the health of his younger (little) brother, whom he had sent to govern (to the government of) Yemen. That man said, "He is extremely fat and vigorous (= fresh)". Hajjaj said, "I am not asking about his form, but I am enquiring about his conduct: you should (thou shouldst) have described his (way of doing) right and justice". He replied, "He is a hard-hearted, merciless, tyrannical, immoral bloodshedder". Hajjaj said, "Why did not the people of Yemen complain of him before (the person who is) greater than he, that he might remove his tyranny from them (their head)?". He said, "That person who is greater (or older) than he is one hundred times a worse tyrant (more tyrannical) than

^{*} See explanatory note in the Grammar, at the end of Conv., page 177.

he". Hajjāj said, "Do you know (recognise) me?" He said, "Yes, you are Hajjāj son of Joseph and are the governor of Yemen's elder brother". He said, "Were you not afraid of me that you said all this before my face?" He said, "Whoever fears God fears no one besides Him, and whoever speaks the truth does not feel anxious about the vain (false)". Hajjāj bestowed two thousand *dirhams* upon him and said, "You are of the number of those who strive in the way of God and fear not the reviling of the slanderer." *Moral.* "A truth-speaker should not be afraid of anyone, in order that the Truth (= God) may be his ally (helper): and an atom of truth prevails over a mountain of (the vain, =) falsehood; and he who speaks the truth has (gains) both respect in (this) world and honour in the next (the after-life)."

Translation 48.

بنابراین از دو ان میان بقاتل تبرست - دولتک در صحراي هر من ان تلاقی شدند جنگی صعب روی نود و از دو ان تاج باسر از دست داد و پسر با بلک را در همان مصافگاه بسلطنت سلام کرده شاهنشاه خواندند - پس از این فتح نمایان فرصت غنیمت دانسته نه تنها سائر بلاد ایران را به تخت تصرف آورده بلکه ثبور ملکت را وسعت داده از طرف به نهر فرات و از طرف دیگر تا خوارزم رسانید - مرقوم است که شهری در سواحل دجله بنادرد و چون هم مذکور است که او در مداراں اقامت داشت گمان برده اند که او بانی این شهر است لکن بر محقق است که مدت‌ها پیش از سلطنت اردشیر آن شهر موجود بوده احتمال دارد که این توهم بجهة آنست که اردشیر آن شهر را در حالت خرابی یافته تعییر کرده است - القصه آوازه اردشیر بلند شد و اطرافرا فروگرفت ملوک اطراف اظهار اطاعت و اینقياد کردند و پادشاهان عالی مقدار از شرق و غرب عالم سفراء و هداياتی ملوکانه بدراگاه او فرستاده بدوسئی او توصل چبستند

Conversation.

Doctor.

Are you ill?

How many days is it since you got ill?

Have you anything else the matter with you?

To which doctor did you go before coming to me?

Have you not taken any medicine, then?

Let me feel your pulse, and shew me your tongue. I don't doubt that your liver is out of order.

Shew me where that pain is. Does it pain you there now when I touch it with my hand?

Very well; I will now give you this medicine; I hope that, please God, it will do (you) good.

Patient.

Yes, Sir, I am very ill; I have fever, and my head is aching very much.

A week ago one day it came on to rain and I went out (in it.) My clothes got wet. I fancy I caught cold, and I have had fever ~~and, acne~~ ever since.

Yes, every one of my bones aches, and my face has swollen with tooth-ache.

Until now I have gone to no one, for I had no money.

No, Sir, I have taken none, but I hope you will give me some medicine, and please God it will make me well.

For some days past (for the last few days) I have eaten nothing except a little broth (bread and cheese), for I have no appetite for food, and sometimes too I feel a pain in my side.

Yes, Sir, it pains, but not severely.

I am much obliged to you. But how many times a day am I to take it?

You are to take it to-day three times, three *mishqals* each time, after food.

There is no need. Come here again to-morrow and let me see how you are.

Certainly; but must I not abstain especially from any kind of food? for our doctors say that anything hot is injurious in fever.

Very well; please God I shall come again to-morrow morning.

Exercise 49.

Story XI.

One day they arrested an innocent woman and brought her before Hajjāj. Hajjāj began to reprove and address her, and the woman kept her eyes fixed on her own feet (instep). They said, "Why don't you (dost thou not) look at him!" She said, "Because God Most High does not regard (look at) him." Hajjāj said, "Why do you say that God Most High does not regard (look at) me?" She said, "If He looked at you, He would not let you go on with this tyranny." Hajjāj got ashamed and set her free.
Moral. "The Lord of the World grants the tyrant (evil doer) probation-time and opportunity, so that perchance he may one day understand and repent; and when he does not receive instruction (warning), He of necessity at last breaks (draws) him upon the rack of punishment in such a way that once for all he receives an equivalent for all that probation-time, and punishment for the heresies that he has promulgated (placed)." Verse. "Bid the dry lip of the oppressed one to laugh, for they shall pluck out the tooth of the tyrant (= his teeth shall be pulled out)."

Translation 50.

چون اردشیر از اقبال سیر و از اقتدار خسته شد سلطنت را به پسر خود شاپور گذاشت آیام پادشاهیش قبل از قتل اردوان دوازده سال و پس از او باستقلال چهارده سال است - اردشیر بابکان یکی از عاقلترین و شجاعترین پادشاهانی است که در ایران

سلطنت کرده‌اند — شرح احوال او بهترین شاهدیست بر این معنی که از پست‌ترین وضعی خود را بدرجۀ بُلند سلطنتی بُرُگ رسانید و تغیری که او در احوال مُلک خود داد از عجایب کار است — مورخین ایران بر آنند که ملک ایران از یک نسرو پای گرفت و دارا از دست داد — اردشیر باز بجای خود آورد — و آنچه از کلمات او نقل شده است دلیل بر نیکی ذات و حکمت اوست — از آنچه است که — چون پادشاه عادل است رعیت لابد اورا گوشت آنچه فرمان‌گذار می‌باشد — و بدترین سلاطین پادشاهی است که امر ارا از او بیم باشد نه قبّار را — اینهم از سخنان اوست که مملکت پایدار نمی‌باشد الا بمردان کاردیده و مردانرا جمع می‌شود الا به مال و مال حاصل نیگردد الا به تعمیر و زراعت و تعمیر بلدان صورت نمی‌بندد مگر بعد

Conversation.

(About letter-writing.)

European.

Would that I knew the method and manner of writing a Persian letter, for I often want to write something private to my Persian friends, but now I cannot without the aid of a clerk.

Persian.

The way to correspond (of correspondence) in Persian is a special art, but it is not difficult for you to learn it. First of all you must know accurately the titles of the person to whom you are writing a letter, otherwise he will be offended with you.

But it is very difficult to read Persian letters, and the form of their characters (letters) is very different from the *naskh* and *nastaliq* characters.

Yes, because we write our letters in the broken script (handwriting); but, if you practise a little, you can soon learn that script, for its difference from the character

(script) in which they print is produced especially by haste in writing.

How should I begin the letter?

This also is known from reading letters: but it is no harm for you to begin in this way: "My dear and honoured friend, I beg to state". (*lit.* "[In] the service of the dear, esteemed, honoured, kind friend, it becomes represented.") (*or*, "he gives trouble", — *i.e.* the writer does).

After that ought not one to write, ("Please God, your state is and will be approximate to perfect health and safety" =) "I hope you are quite well", or, ("There is hope that the acme of health has resulted to the serene, noble disposition")?

Yes; but, if your letter be in reply to another, then one should say, "I have to acknowledge the receipt of your letter, and I was very glad to hear that you are quite well" (*lit.* "The lordship's noble note arrived, and I visited it, and from information upon the health and safety of that honoured, kind friend, the acmé of serenity and joy shewed cheek—face"); or something else of that sort.

Should I not employ the verbs in the pluperfect tense in reference to what is mentioned in my friend's letter?

Yes; and besides, in reference to oneself, especially at the beginning of the letter, one should use the perfect or the preterite.

And at the end of the letter, after having writ-

It should be thus: "I need not trouble you any

ten my meaning, how should I finish it?

.

Must I not write my name at the end of the letter?

And I also understand (understood) that I should not write the word "I", but instead of it "(your) servant, friend, petitioner, sincere (friend), ransom, devoted", according to station.

further. Farewell"; (*lit.* "More, what headache may he give? And salutation"), or, "Always regard my services as at your disposal, and let me know how you are" (*lit.* "I have always been and am expectant of your commands and information on the safety ~~of your~~^{of} states"), "May our friendship be of long duration": (*lit.* "May the days of friendship be permanent.").

Yes, if the letter is for abroad* it is necessary, and they call it *sihheh* ('correctness'): as, for example, they write (= one writes): "The most humble, Mecca-pilgrim Abū'l Qāsim of Kāzarūn" (= "Your humble servant . . .")

You are right; but if you wish to write politely, it is necessary in reference to oneself to write in the third person (singular); as for instance, "(Your) friend accomplished the requirement that you had commanded": and so with regard to the per-

* That is, beyond the limits of the city in which the writer lives.

son addressed (one should write): — “There is hope that they (or “the* exalted servants”) will do as I have requested”.

What ought one to write Its address should be thus:
on the envelope?

— “In Isfahān : the service of the joyous, his honour the glorious, his lordship, my lord Mr. so and so, may it be honoured and opened”, (or something similar **).

Exercise 51.

Story XII.

A number of people complained to Ma'mūn that a certain intendant of taxes acted very tyrannically towards the (Caliph's) subjects and devoured people's property, (and said), “Remove (change) him”. Ma'mūn said, “There is no one just and pious like him: all his limbs are made up (= full) of justice and righteousness.” One of that crowd said, “If it is so, then let them separate all his limbs from one another and send them one by one to all the counties and districts, in order that the whole realm may be filled with righteousness and justice.” Ma'mūn laughed at this speech and dismissed that governor. *Moral.* “Readiness of answer has great value in the eyes of (before) wise men, but (it must be) in a manner that is (may be) appropriate: otherwise it is a hundred times better to be silent.”

* This means that the writer does not venture to request his correspondent to do the thing, but suggests that his servants should. At the beginning of the letter the same expression is used when especial courtesy is desirable.

** It is unnecessary to translate the second form of address given in the text: it is the one used when addressing a letter to a *mujahid* or *mulla*.

Story XIII.

A person was writing a letter, and he was entering in it hidden secrets. A fellow was sitting beside him and was glancing at it. That person wrote, "An ignorant little man was glancing at my letter, and therefore I did not write my (concealed matters) secrets." That fellow became angry and said, "I have not looked at your (thy) letter". That person said, "I too have written nothing about you (thee)". *Moral.* "One should not look at anyone's letter, even though he be a friend and a brother: but, if he grant permission, it does not matter."

Translation 52.

از کلماتِ اردشیر اینهم است که — پادشاهانرا سزاوار ایست که تائی و چوبِ کفایت کار کند استعمالِ سيف و سپاه نفر مایند — اردشیر چنانکه از ریاستِ لشکر مشهور است در سیاستِ کشور و وضع قوانینِ ملکی نیز مکاتبِ رفیع و درجه علیماً دارد — میگویند که بواسطهِ منهیان از اخبارِ جمیع ممالک حتی از خانه‌های رعایا باخبر بود و میگویند که او را علاوه بر عقل و افر فضیل باهر بود — کارنامه و آدابِ العیش از تأییفات اوست — در کارنامه شرح اسفار و محاربات و در کتابِ ثانی رسوم زندگی و آداب معاشرت مرقوم است و این دو کتاب در نزدِ اهالی ایران چنان معتبر بود که انوشیروان فرمود تا نسخهٔ معتبره از آن نوشته باطرافِ ممالک خود فرستادند تا مردم اخلاقی نیکو فرا گیرند — مشهور است که اردشیر با وجود این صفاتِ بزرگ در دینِ زردشت متعصب بود و نه فقط کوشش در اعلایِ اعلام و اجرایِ احکام آن مذهب میگرد بلکه مردم را به شکنجه و عقوبتِ اجبار میساخت تا آن دین را بپذیرند و لوازمِ شریعت خود را بدینطور ظاهر مینمود — در ایام قفتر و هرج و مرچ مملکت شریعت زردشت نیز مهمل مانده ملت بهزار قسم مختلفِ منقسم شده بود و محقق است که بسیاری از سلاطینِ قدیم میل به مذهب یونانیان نمودند و

در آن صورت میتواند که این عمل اردشیر از روی تعصب بجهة
مصالح ملکی بوده باشد مثل خواهش اینکه مردم در مذهب چنانچه
در سایر امور متحده و متفق باشند

Exercise 53.

Story XIV.

There was a woman of a tearful countenance (tear-countenanced) and very ugly-faced. They betrothed her to a blind man and gave her to him in marriage (they gave her to a blind man). One day the woman said to her husband, "Alas that this face of mine (which is) like the sun, and my cheek (which is) like the rose, are hidden from thy sight (eye)! I have a peerless beauty and a forehead like the shining moon." In short, knowing him to be sightless, she was boasting of her loveliness. The blind man answered her, "Don't (talk) utter so much boasting and nonsense: if thou hadst any beauty thou wouldst not have fallen into the hands (hand) of me a blind man." *Moral.* "Since seeing persons (like the prophets and the saints) have cast forth from their sight the old woman of this world, she necessarily boasts of her beauty to the blind (blind-hearted) and renders their hearts (heart) enamoured (deceived, of herself). If she had any beauty, the guiding prophets and the clear-sighted saints (accepted persons) would accept her." *Stanza.* "I give thee advice: remember and act upon it, for I remember this saying of (from) a religious guide (old man of religion): Seek not good faith (rightness of covenant) from the vain (slow-dispositioned) world, for this old hag is the bride of a thousand bridegrooms.

Translation 54.

شاپور از مشاهیر سلاطین است - در باب نژاد و تربیت او افسانه‌های بسیار منقول است - میگویند که مادر او دختر اردوان بود و آورده اند که او خواست بانتقام پدر اردشیر را زهر دهد - اردشیر از این معنی اطلاع یافته دختر را بوزیر سپرد

تابقتل رساند لکن وزیر کشتن او را صلاح ندانست — چون پسرش مُتولَّد شُد نام او را شاپور نهاده کماینبغی به تعهدِ حال او پرداخت — بعد از چندی که اردشیر از نداشتن وارث اظهار اندوه کرد وزیره کیفیت را معروض داشت — پادشاه از این معنی مسرور شده خواست بداند که شاپور در حقیقت نسل اوست یا نه — فرمان داد تا شاپور را با چند نفر از اطفالِ هم سالِ او در حضور آورده بگویی بازی مشغول شوند — در اثنای بازی گوئی نزدیکِ تختِ پادشاه افتاد — همچو یک از تودکان باوردن اقدام ننمودند مگر شاپور که قدم جلادت پیش نهاده گوی را در رو بود — پادشاه بجانب وزیر نگریسته دانست که شاهزاده همانست — القضه اول جنگی که شاپور کرد با ضیزان یک از امرای عرب بود — در زمانیکه شاپور در حُراسان بود ضیزان فرصت غینمت دانسته جزیره آلمعرا بتصرف آورده قلعهٔ حضر را مستحکم نموده مُقْرِ عیاله ساخت شاپور چون از این جرأت مُطلع شد و لشکر بدانجانب کشید دُخترِ ضیزان بِعشق شاپور گرفتار کشته بوعدهٔ بانوی حرم پادشاه با پدر خیانت اندیشیده حیات و حُومت او را معرضِ هلاک آورد خیانت این خبائث شاپور را از ایفای بعهد مانع آمده بجای آنکه دُختر را بر تخت و کاخ نشاند بخلاف سپرد تا او را به تخته و خالکشاند و کیفر عمل چنانکه سزای او بود بد و رساند

Exercise 55.

Story XV.

There was a crafty and deceitful fellow. One day he came out of his house and said, "If the Lord of the world bestows on me an *ashrafi* (gold coin, guinea, sovereign) to-day, I shall give two *krāns* of it as alms for His sake. Suddenly on the way an *ashrafi* fell into his hands. He was pleased. When he remembered about giving the two *krāns* as alms, he raised his eyes (face) to (towards) the sky and said,

"It is a marvel that I was (have been) such a careless fellow as to let them give (that they have given) me at first a badly coined and spurious ashrafi which is worth two *krāns* less [than it should be] and subtract (they have subtracted) that in place of the alms!" He said this and went his way (after, in search of, his work). *Moral.* "The worst trickery and cheating is that which (men) do towards their Creator and eat the daily bread which He gives (*lit.* His daily bread), and afterwards shew ingratitude." *Verse.* "Gratitude for a benefit increases thy benefit (= the *venerableness* which thou hast received): ingratitude snatches away the benefit from thy palm."

Translation 56.

الحاصل بعد از آنکه شاپور اکثر بلادِ جزیره را مفتوح ساخت
لشکر به نصیین کشید و این قلعه مایینِ دجله و فرات واقع است
و دولتِ روم و ایران همیشه بر سر آن نزاع داشتند — شاپور
بعد از فتح ارمنیه آزا مفتوح ساخت و بنا بر مُرّخین ایران چون
مخاصرهٔ آن قلعه بطول انجامید شاپور عاجز شده لشکر را فرمان
داد تا با تفاوت از حضرت پاری معاونت و یاری مسئلت نمایند —
میگویند در حینیکه مشغول به ضراعت و ابتهال بودند دیواری
از قلعه افتاد پس از فتح نصیین لشکر بجانب ممالکِ روم کشید و
قتوحاتِ عدیده در آن بلاد اورا دست داد — قیصر روم را اسیر
کرد و مردی دیگر را بآن امر مُهم منصب نمود — کارِ اول قیصر
جدید آن بود که شاپور را به انطاکیه که در آن اوقات پای تخت
قیاصره روم بود بُرده آن شهر را به پاد تاخت و تاراج داد و
یاغنیمت بیشمار و سر ارئی بسیار مُراجعت کرد لکن از یکی از امراء
روم صدمهٔ عظیم بلشکر او رسید — مُرّخین ایران شکسته هائی را
که در او اخیر سلطنت بمساکنِ او رسید ذکر نکرده اند — بنابر قولِ
ایشان شاپور سی و یک سال یا قبل از کام رانده بعد از جنگِ بار روم

شهرهای متعدد بنانهاد از آنجمله دوبنام خویش بنانهاد یک نیشابور در خراسان که تا هنوز از شهرهای معتبر است و دیگر شاپور قریب کازرون در فارس

Exercise 57.

Story XVI.

A person left a hundred *maunds* of iron in a friend's keeping and went on a journey. When he came back, he asked back his property. That friend had embezzled the property entrusted to him. He said, "I (had) placed your iron in a corner of my house: the mice came around and ate it clean up." That person marvelled and said nothing. Next day he came again and said, "I am going on a journey and want to put you once more in charge of my goods, on the condition that you employ yourself in taking care of them". The treacherous friend flattered (caressed) him with a thousand tongues and said, "I shall exert myself to protect (take care of) them, on my soul": and he with great insistence invited him to come (go) at night to his banquet. When that person entered his house, he seated him in the foremost place, and brought his own sons before him in order that he might the better (more) observe (perform) the ceremonies of (demanded by) friendship and amity (unity). The (before-) mentioned person, after partaking of food, asked permission to depart, and took up and carried off secretly his (= the host's) little son. That friend was distressed all night in the search for his son, and during the (next) day also, being confused and perturbed, he nowhere found a trace of the boy. In despair (helpless) he went to that person's house and stated his circumstances. That person said, "When I returned from your house, I heard up in the sky the sound of a child's weeping, as if a kite, having seized a man's child in his claws (talon), was flying (off with him)". The treacherous friend said, "Have you gone mad? How can a kite carry off a man's child?" That person said, "Be silent: in a place where a mouse may devour a hundred *maunds* of iron,

a kite too can carry off a man's child". The treacherous friend knew how matters stood (what the state is). He said, "Don't be anxious, for a mouse did not eat (has not eaten) the iron". That person said, "Do you too take comfort (be without thought), for a kite has not carried off your child". Finally he (the other) gave back the iron and got his child (back). *Moral.* "It is allowable to employ (do) deceit and trickery with crafty and deceitful people, for the purpose of repelling the injury done by them (their injury), and ~~not, f^{or}~~ the sake of obtaining profit". *Verse.* "Be on your guard against (be prudent from) everyone in the world: in the place of a rose be a rose, in the place of a thorn a thorn." (That is, be gentle or stern as may at any time be necessary.)

Lesson 58.

Persian proverbs: Translation.

- (1) Whoever has gone (went) out of sight goes out of (one's heart) remembrance.
- (2) There are hopes in despair.
- (3) What is in the pot comes to the ladle.
- (4) From religious mendicants a green leaf (is enough to expect as a present).
- (5) If the Friend (a title of God) is kindly, the task is easy.
- (6) A cow has eaten that account-book.
- (7) This is the ball and this the court (or plain: *i. e.* Now you have a chance of shewing your abilities).
- (8) He is better known than Satan's unbelief.
- (9) From the rain he fled under the spout (for letting water run off the roof).
- (10) Water does not trickle from his fingers (hand).
- (11) When the water is over your head (passed from), what (matters it) whether it is one spear's-length or a hundred spears'-length (above your head)?
- (12) One should stretch out one's leg (foot) in '(proportion to) the extent of one's rug (mat).
- (13) Having gone into a sack with a bear.
- (14) Having drawn a dog's skin over his own face (*i. e.* made himself as shameless as a dog, *e. g.* in asking for what he wants).
- (15) He talks with a foot in the air.
- (16) Asking, asking (the way), one may go as far as China.
- (17) A person who wants a rose should look out for (take the trouble of) the

thorn. (18) What need has (is there to) Luqmān (a celebrated Eastern sage = Aesop?) to learn wisdom? (19) One may cook (fasten to the side of the oven in Eastern fashion for baking) bread while the oven is hot. [In Persia the fire is made in the oven, and the thin sheets of wafer-like bread are then applied to the heated inside.] (20) The snake does not enter its hole until it is straight (cannot go in while coiled up). (21) Thou doest not (wilt not) arrive at a place until thou travellest by night. (Eastern caravans generally travel mostly at night). (22) To praise oneself is to chew cotton. (23) The arrow that has gone (went) forth from the bow does not come back any more. (24) A good deed leads the way to its own house (*i. e.* the doer is rewarded for it). (25) One ought not to seek fruit from a willow-tree. (26) How fine it would be were two jobs to be done (result) through one coy glance. (27) The digger of the pit always falls into the pit. (28) The stick (rod) has come from Paradise (to punish children with). (29) The lamp does not make its own stand (foot) bright. (30) There is so much trefoil the jessamine is not to be found (seen). (31) Where you eat salt, do not break the salt-cellar. (32) An account is an account and a brother a brother. (33) A rival recognises his rival. (34) God brings the ship whithersoever He pleases, even if the captain rends the clothes off his own back (body). (35) God is a slow-taker and a severe taker. (He exacts a severe reckoning, though perhaps long in exacting it.) (36) One stone is enough for a house full of glass. (37) In the house which has two mistresses the dust (soil) is up to one's knees. (38) He makes the house bright (that is to say his life is at an end. This refers to a lamp flickering up just before it burns out). (39) He has driven his ass over the bridge. (40) He does not distinguish between an ass and a bull (cow). (41) Sleep is the brother of death. (42) To tread out the harvest (threshing-floor) is not every goat's work. (43) The heart has the way to the heart. (44) He has a fine little heart: he wants whatever he has seen (saw). (45) He makes heart, heart

(resolution after resolution: that is, he is of doubtful mind). (46) Clap your hands, for whatever they (have) carried off, they (have) carried off. (47) When you have not a door, what do you want with (do you do) a door-keeper? (48) The wall has an ear. (49) The pot says to the pot, Thy bottom is black. (50) In a dispute they do not divide sweetmeats. (51) A thief not caught is a king. (52) In the dwelling of an ant a dewdrop is a flood. (53) Come late and come safely (right). (54) Distance and friendship. (55) The world does not always remain in one firm condition. (56) The road is narrow and the night dark and the rest-house far enough off. (57) If a villager be a saint, a bear in the mountains is Bū 'Ali (*i. e.* Avicenna). (58) Take trouble in order that you may reach a treasure. (59) To the soul association with a person not of one's-own-sort is a painful torture. (60) White money (gold) for a black day. (61) Beneath the cup is a half-cup. (62) A pleasant tongue brings the snake out of his hole. (63) Keep thy lip closed until they question thee. (64) He brought his head in among the heads. (65) A stone breaks a stone. (66) A trader eats cheese in a bottle. (Referring to a story something like the Irish "Potatoes and point".) (67) At night a cat looks like a sable. (68) When is hearing like seeing? (69) The mill and the turn (*Passā* is a colloquial word for *naubeh*, a turn, and the meaning is that everyone must wait for his own turn to get his corn ground at the mill). (70) A word brings a word. (71) He makes a hundred jugs and not one of them has a handle. (72) His voice sounds pleasant to his own ears. (73) Association with the good renders thee of the number of the good. (74) A sound (of clapping) does not arise from one hand. (75) When its-last-hour comes to the quarry, it goes towards the hunter. (76) Patience is the key of works. (77) A feast has a foot behind too. (78) If you have good-luck, go and lie on your back. (79) His tray has fallen from the roof. (80) The tyrant complains of the man-he-has-wronged. (81) His vessel has become brim-full. (82) The eviledeed of the tyrant goes over to the head of the ty-

rant's offspring. (83) He has perspired. (84) He brings an excuse worse than the offence. (85) His life is the sunlight on the mountain-top.

Exercise 59.

Story XVII.

One of the monarchs became seized with (involved in) a severe illness. Skilful physicians were unable to cure it, and they cut short the hope of a cure. One day a religious mendicant along with his disciple came to the monarch and said, "I shall heal the king in one day: the king must come into privacy (a private place)". The nobles (pillars of the State) became delighted with this news to the extent of a thousand lives (= a thousand times as much as if their own lives were prolonged), and they brought the king into privacy. The mendicant busied himself in restraining his breath, and by the power of drawing (attraction) he drew the king's disease to himself, and fell down like a form without soul (life). The king became well. Then the disciple, having drawn the mendicant on his own back (shoulder), carried him off home, and by asceticism and self-purification (purification of soul) delivered him from that disease. *Moral.* "Until a man casts himself into trouble-taking, another's comfort does not come (result) from him; and, until he undertakes (puts step into) worship and asceticism and passes over his own comfort, he does not attain to everlasting repose." *Verse.* "Seek thine own discomfort and the ease of thy friends: Seek the shade of the saints" (those who are mounted with the sun: early risers, devotees).

It is unnecessary to add translations of the Reading Lessons and Letters: but a Transliteration of the Letters into the printed character is here subjoined. A careful study of this will enable the student to master the difficulty of the *Shikasteh* or Broken Persian handwriting.

Transliteration of Persian Letters.

No. 1.

حضور مرحتم دستور برادر مستحبی در خداوند ما عیسی مسیح آقای تیزدل صاحب زید عمره عرض میشود عربی: ^ش چاکره بسرکار مستر پریس صاحب زید مجده عرض نموده و ایشان جوابی در ذیل عربی: ^ش بندہ مرقوم فرموده و دیشب قبرنام رسانید الیزم فراموش شد که با خود بحضور مبارک بر ساند و آنون همان پاکت را لفّا ارسال حضور مبارک داشت که ملاحظه فرمائید و اگر اجازت باشد یوم شنبه شرفیاب خدمت جناب مستر پریس صاحب بشوم در محبت خداوند مسیح

No. 2.

روحی فدای دستخط مبارک که بسرا فرازی این عبد مرقوم فرموده بودید زیارت گردید فرموده بودید که هرگاه آن کتاب لشکر مظفر نام شده است تاریخ شوستر شروع شود الحال بک باب از کتاب مسحی به لشکر مظفر نوشته شده است و مابقی دیگر هنوز نوشته نشده است و طولانی است تمام شود زیرا که ۳۷۰ صفحه دیگر باید نوشته شود و مدت یکماه بلکه بیشتر طول میکشد تمام شود لشکر مظفر هرگاه چنانچه آن کتاب تاریخ شوستر لازم است که باید زود تر نوشته شود هین زبانی بفرمائید به مخدیم که به جلفا می آیند که باید تاریخ شروع شود تا نوشتن آن کتابرا ترک نموده اول تاریخ را بنویسم هرگاه چنانچه اول لشکر مظفر لازم است که نوشته شود که همچ جواب نفرمائید

No. 3.

福德ایت شوم انشاء الله وجود مبارک را کمالی نیاشد و بعد عرض میشود که عصریوم گذشته که از دولت سرای آن صاحب بیرون آمده ام چند نفر از اشارار در کمین بوده اند و عازم براین شده اند که بیایند و حقیر رادر راه بگیرند یک شخصی که از قرار مذکور مستمی به (فلان) بوده است مصلحت ندانسته و قرار گذارده است که یوم بعد بنده را بگیرند درب خانه و به برند شهر درب خانه (فلان) و بنده راسیاست بنمایند گویا نرسی پیش خدمت آن صاحب هم حاضر بوده است که مشورت میکردند - و باین واسطه بنده نیامدم علی الحساب آن صاحب از دو کار را یک کار بنمایید یا اینکه کار چند صباحی را معین بفرمایید که در شهر مشغول بخدمت گذاری بوده باشم یا اینکه اسبابی فراهم بیاورید که بنده بیایم آنجا - نه شب و نه روز بیرون نیایم تا به بینیم من بعد چه میشود زحمت کشیده جواب عرضیه را مرحمت بفرمایید که تکلیف معین بشود زیاده عرضی ندارم

No. 4.

صاحب معزز مکرم من رقیمه شریفه آنچنان زیارت شد چون مشعر بر سلامتی مزاج عالی بود محب مسرت گردید و از اینکه مخلص را یادآوری فرموده بودند کمال امتنان حاصل شد چون شنیده بودم که در خصوص خانه با شما در مقام مخالفت برآمده اند بسیار محزون بودم آکنون که آنچنان بنشیند خوشحال شدم و امیدوارم است مستر کارلس در آنخانه بنشیند اطلاع دادند که قرار شده که کار خیریکه آن جناب مأمورند بخیر و بخوبی انجام پذیر خواهد شد عرض دیگر آنکه چون مستر پرنس - که در طهران وکیل شرکت - بود قبل از وصول رقیمه و حواله شما از طهران حرکت و عازم اصفهان شده بود کسی برات شمارا قبول نکرد

اگرچه شعبه از شرکت مذکوره در طهران مکازینی باز کرده است
لیکن کفتد مایا معامله نداریم اگر کسی از اجزای شرکت - برات
بکند قبول داریم حال و کذارش محض اطلاع جناب عالی عرض
شد هرگاه حواله برای بانک شاهنشاهی ارسال بفرمائیدا من سهل
تر میشود برات شما لفافاً اعاده خدمت جناب عالی شد غیر از تمنای
سلامتی شما مطلبی دیگر ندارم باقی والسلام

No. 5.

حضور معلم دستور برادر منتبجی در خداوند ماعیسی
مسیح آقای مستر تسدل صاحب سلام یگانه میرسانم ضمناً اگر
جوهای این حقیر بوده باشند دوازده یوم قبل سلامت وارد
کرمانشاهان شده و بسیار از دوستان بدیدن چاکر آمده از تجارت و
غیره و بنده مشغول به بازدید ایشان هستم و در چهار مجلس
ذکر صفات حمیده جنابعالی مذکور شد و حال مدرسه کرمانشاه
در تعطیل است و خیلی منتظرم که گاهی بصدور تعلیقه جات
خورسنم فرمائید انشاء الله تعالی سرکار علیه عالیه خام شما و
همگی بجهه ها و برادر شما سلامت هستند ایشان را سلام عرض
مینمایم

No. 6.

صاحب معظم من جناب سرکار آقا نیزدل صاحب اولاً
انشاء الله وجود شریف در کهف حضرت حق در پیراهن سخت
بوده و خواهد بود و ثانیاً عرض این جان شاربر خالک پای حناعالی
اینست که بنده شاگرد مدرسه جناب آقا میرزا نور الله صاحب بودم
و ایشان حق تعلیم بحقیر دارند و در زمانیکه مدرسه جوباره
شروع شد کسی نمیآمد در این مدرسه یعنی از معلم یهودی که تعلیم
بدهد ولی حقیر محض دوستی و محض حق تعلیم که شاید هزاریک
تلافی حق تعلیم واپس داده شود آمد در این مدرسه و بتعلیم

دادن مشغول شدم و هر چند مردم سرزنش نو دند همچ لغزش
خوردم و هر کز هم از هیچ باره توقع نه نموده ام و حال یک شخصی
است او زا یوسف الیاهو میکویند باسته پای عداوت و دشمنی
کذا شفته و هر کجا میرسد بضد حقیر کفت و کو میکند و میخواهد
نبده را متهم نماید و حقیر هم کاری باونکرده ام ولی یک سیش
اینست که وقتی همین شخص که یوسف الیاهو باشد رفته بود شیراز
برادر حقیر هم در شیراز میباشد باهדיکر شریک میشوند و
جواهر خری میکنند تا چند مدت بعد یک روز دودانه آویز لعل میخربند
چون برادر حقیر صاحب پول بوده هر چه میخربند اونکاه
میداشته آن دو دانه آویز لعل هم او بر میدارد وقتی میباشد خانه آن
دو آویز را میکنارد در صندوقچه ولی در او باز بوده چرا و
جز آن دو نفر دیکر کسی در آن اطاق نبوده تابعه از دویوم دیکر
میرود آویزهارا بردارد میبیند نیعمت بسیار کفتوک میشود که چه
شده وهیچ کمان بد یوسف الیاهو نمیرد کمان بصاحب خانه میبرد
صاحب خانه هم قسم از توراه جاری مینماید تا در این بود هر غافلا
یوسف الیاهو هم توراه را بر میدارد و قسم میخورد که من اطلاع
از این آویزها ندارم برادر حقیر هم از این مطلب مشکل میشود
میکوید من که کمان هم به این نه بردم وابدا کفتتو هم نکرم پس
علوم میشود که همین خودش دزدیده

No. 7.

بشرف عرض اقدس عالی میرساند رقمیمه مطاعه محترمه آنجلیک
مستطاب عن وصول بخشید جون مشعر بر سلامتی وجود مبارک
عالی (بود) حمد الله را بجای آورد در باب فرستادن عیال نور چشمی
آقامیرزا اسماعیل این بنده حرف ندارم ولی برادر عیالش بامدن
اصفهان راضی نیست چنانچه کتبآ باو این تکلیفرا نمودم و قبول
نکرد این است نوشته را که باو نوشته ام و جواب داده است در

لَفْ عَرِيْضَه اَنْقَادْ حَضُور عَالِي دَاشْتَم مَلَاحِظَه فَرَمَائِيد تَابِر جَنَّا بَعْلَى
وَاضْعَمْ كَرَدَدَ كَه خَود بَرَادِرَهَای عِيَالِشْ تَمَكِين بَامَدَن آنْجَانِي نَمَائِنَد
وَدِيَكَرِي هَم كَه خَود اَسْمَاعِيل قَبُول كَنَد وَمُحَرَم باشَد نِيَسَت كَه
بَهْمَرَاه عِيَالِش رَوَانَه شَوَد چَاكَر در حَدَمَات وَفَرَمَائِيشَات آنْجَنَاب
حَاضِرَاسَت واَزْ مَرَاحِم بَزَرَكَانَه عَالِي در حَقْ نُورِچِشم مَشَارِالِيه
كَمَال تَشَكَر رَا دَارَد زَيَادَه جَسَارَت اَسْت عَمَرَم مَطَاعَ اَقْلِ مُحَمَّد عَلِي

No. 8.

صَاحِب عَزِيزَمْ من اَمِيد اَزْعَنَيَات رَبْ چَنَانَسَت كَه در عَيْنِ خَتْ
وَعَافِت باشِيد نَامَه شَما واَصْلَ شَد وَسَنَدَات رسِيد اَزْشَمَا كَمَال
مَفْنُونَيَت رَا دَارَم وَمَحْقَق بَدَانِيد كَه اَزْدَسَت هَر چَه بَرَآيَد در
خَدَمَتْكَذَارِي در يَغْ نَخَواهِم كَرَد جَواب نَامَه شَمَارَا باَپْسُت خَواهِم
فَرَسْتَاد مَقْصُود اَزْ نَوْشَتَن اَيْن كَاغَذ آنَسَت كَه آورَنَدَه اَيْن نَامَه كَه
بَرَادِر مَادَرَزَن مَن اَسْت وَآدَم صَادَق درَسَت كَارِيسَت وَ
اَمِيدَوارَم كَه باَو رَاه نَجَاتَرا بَفَهْمَانِيد وَدر اَمُورَات روَحَانِيَه
باَوْ كَمَت وَامِيدَاد كَنِيد وَباَو در خَصُوص مَعْرَفَت كَنْب مَقْدَسَه به
آزادِي كَشْتَكُو كَنِيد اَيْن شَخْص اَزْنَجَبَای آقامِيرَزا
ازْحَالَات او مَطَاعَ اَسْت اَحَوالَات او وَخَانَه وَادَه اوْرَا اَزْآقَ
مَيرَزا بَيرَسِيد چَون وقت تَنَك بَود زَيَادَه مَزَاحِم نَشَدَم

No. 9.

صَاحِب مَعْظَم جَنَاب مَسْتَر تَسْدَل اوْلَا خَداونَد با شَما بَاد وَ
ثَانِيَا جَنَاب شَما سَه وَرَق كَاغَذ جَاپ مَرَحَت كَنِيد زِيرَا كَه بَعْضِي
آيَاتَرا بَعْبَرِي مَی نَوِيْسَم وَتَرْجَه هَم مَيْشَود وَمَرَكَب هَم قَدْرِي
لاَزَم اَسْت اَمِيدَاست كَه مَرَحَت خَواهِيد فَرَمَود وَبَنَده خَوَدَم
مَصْدَر مَيْكَشَم وَنَمَرَه مَيْكَذَارَم زَيَادَه عَرَضَى نَدارَد بَرَادِر با اَطَاعَت
شَما يَوسَف حَكِيم

No. 10.

صاحب معظم محترم من اميد که هواهه اوقات بسلامت بوده باشيد ضمناً تصدیع میدهد در خصوص وعده و قرار ملاقات با جانب استقاف صاحب اليوم صبع را خدمت ایشان هم پرس کردم و قرار ساعت پنج و نیم هین امروز دادند که سرکار عالی هم تشریف داشته باشید محض اطلاع عرض شد زیاده رحمتی ندارد

No. 11.

هـ

خدمت مطاع مهربان مستر زدال صاحب ادام الله اقباله معروض میدارم در باب امر وز ساعت يك را که باید شرفیاب شوم بجهة مقابله كتاب قدری دل درد عارض شد که قادر بر حرکت نشم و فرستادم دوا آن رفتم که بخورم اميد است انشاء الله تعالی روز دوشنبه را شرفیاب شده بجهة تحقیق كتاب محض اطلاع عرض نمودم لاجرم اميد عفو را دارم زیاده موجب تصدیع خاطر مبارک است

No. 12. (An Agreement.)

حاضر شد عالیشان مشهدی محمد باقر سیوندی و باجاره داد به تیس دال صاحب فرنگی بیست رأس قاطر از تاریخ روز دوشنبه بیست و یکم شهر جادی الاولی قاطری مبلغ سه تومان و نیم له جمله مبلغ هفتاد تومان میشود و ضمناً شرط شد که مبلغ سی و بیست تومان پیش کرایه نقداً در شیراز پکرد و نصف دیگر ورود یاصفهان و ایضاً ضمناً شرط شد که چهارده روزه باصفهان بر ساند شخص منبور و قرار فيما بین آنها شد که هر یک از آنها بخواهند در راه توقف نمایند خارج قاطر و آدمها با او باشد از جمله دو رأس قاطر باگاوه باشد دو نفر آدم پیش گاوه باشند و بعداز وصول خدمت انعام و خامت ببرد اکر گاوه عیب و نقصی نماید اجرت باخود مشهدی محمد باقر باشد

No. 13.

صاحب معزز من انشاء الله آنجناب در کمال صحت و عافیت
بوده از هر کونه مکروهات مصون و محفوظ میباشد چند هفته
قبل رقیمه شریفه از آنجناب شرف ورود یافت چون مشعر بر
سلامتی مراج مبارک بود موجب مسترت کردید آنکه از حالات دوست
دار مستفسر باشید له الحمد والمنه حیات عاریت باقی است و در این
اوقات امید شغل و کاری هست تاخواست خداجه باشد در
خصوص قطع اشجار ذکری رفته بود چون آقا میرزا صالح به بنده
نوشته بود خیال دارند هه درختهای خانه را قطع نمایند این بود
که در این باب خدمت شما عرضی نمایند که
سرکار مرقوم داشته بودید معلوم شد که منحصر بیک درخت بوده
و آنهم محدود را داشته است مطلب فیهمیده شد البته سرکار و جناب
رئیس صاحب کار عبث نمیکنید و هر چه بگنید از روی قاعده و
انصاف است باری بیش از این در این باب عرضی ندارم فاما در
باب وجه اجاره چون بوجب اجاره نامه مشروط که در سر هرسه
سال اجاره آن سه سال پیشین داده شود محض یادآوری عرض
میکنند که مدت سه سال منقضی شده است و آنکه التفات بفرمائید
قسط دوم را حواله بدنه که در اینجا باز یافت شود زیاده عرضی
ندارد

No. 14.

عرض میشود بخدمت دوست مهربان براینکه حقیر سید
محمدعلی طهرانی او لا از خداوند مسئلت مینمایم سلامتی مراج
آن دوست حقیقی را ثانیاً عرض میشود که فردا روز پنجشنبه بیستم
صفر المظفر دو از آفتاب کذشته منظر بنده باشید که بخدمت شما
خواهم رسید ضمناً صحبت ماتی هم خواهد شد انشاء الله تعالى باقی
سلامت باشید و السلام علی من اتبع الهدی

No. 15.

خدمت جناب صاحب عنزیزم این اشخاص را فرستادم مغض
اینکه طلس خوف و بیم مسلماناترا نابود کرده تا هر کس بتواند
براحتت داخل کلیسای خدا شوند نه اینکه هر کار از علم ساخته
میشود مراد از این است که آگر باکسی از مسلمانان کفتکوئی
کردند خیلی خوشحال باشید زیرا هر که ترسید مرد و اینها بی باک
هستند آگر تربیت شوند یقین بدلیری در میان بازار هم میتوانند
بی باک کفتکوئی شوند - و یک نفر را معین بفرماید که آنها را تعلیم کند
عرض دیگر آن است که در باره آن خانم قوم خانم که میخواهد
شامل کلیسای مسیح بشود و در عرضه علیحده عرض شده
جواب را مرقوم بفرماید و تفصیل آنست که زن مریض
بود و خواب دیده بود که او را در خواب تعلیم کرده بودند که
دفع بیماری شما نزد فلانی است عقب حقیر فرستادند حقیر رفته
از فیض خدا شفا یافت و بخواهرزاده خود بیان مطلب نموده
بود روز دیگر رفته از کلام خدا آنها را ابلاغ نمودم خیلی خواهش
کردند که کفتکوئی مذهب با نکنید مبادا از این فیض محروم
شویم و حقیر از این مطلب خوشنود شدم

No. 16.

خدمت جناب مستطاب مستر تیسلد حقیر حالت از تب
بسیار بد است مرحمت فرموده کسی را معین بفرماید نزد حقیر
باشد برای تدارک حاهی و نانی تا انشاء الله از برکت مسیح خداوند
نهنجی عنایت شود

No. 17.

خدمت عمدة العمامه العیسويه و زبدة الفقهاء المسيحيه عرض
میشود - اولا انشاء الله مزاج شریف را ملا لی و نقاھتی نیست
ثانیاً از قراریکه نور جنمی میرزا آقا نوشته بود خدمت گذری

سرکار مشغول است — بدین مژده کر جان فشام رواست که این مژده آسایش جان ماست خیلی مشغوف و مسرور شدم امیداست که بالتقات سرکار ترقی دنیا و آخرت را هر دو باید و اخلاق پسندیده و شیوه حسنہ را شعار خود نماید

No. 18.

سوالیٰ الذى لا یوت

جناب فخامت نصاباً کلمات عالمانه صادقانه که از روی خلوص تیت و ظهور عقیدت در چند صفحه اوراق مرقوم رفته بود ملاحظه کردید از مطالعه آن چون بؤی از کلذار حقائیت شنیدم انکه از اضطرابها آرمیدم و کلهای معارف از کلبن کلام و بیان بیغرضانه آنچنان چیدم برخت امر و حقائیت اصول دینیه شما که جز معارف ذوالجلال و جز توحید خدای لایزال نیست تصدیق یعن دارم اما چون آنچنانرا از قبیل بعضی از علماء که در ایران یافت میشوند ندیدم که رویه و پیشه اشان اینست مطالی چند در اثبات امر و حقائیت مطلب خود اظهار میدارند و بی شاهد و بیته در قبول آن اصرارها مینمایند و اکر کسی چیزی از همان مطالیکه خود اظهار نموده اند سوآل نماید بی آنکه جوابی بکویند و حقیقی بیارند یا شخص را بگناه نادانی از خود دور مینمایند یا کافر و مشرکش میخوانند و خون اورا حلال میدانند و اکر او را بقتل نرسانند اقلأ زحمتی بجهتش فرام میکنند که فقیر عمریست در ایران کرفتار این نوع زحمات علاوه بر رنجها یکه در طلب دین حق و عرفان خدای قادر مطلق بردگام هستم و در اصفهان هم ازین قبیل زیاد هستند البته ملاحظه نموده اید از آنجهه که شما چون آنها نیستید و هر مطلبی را هم که شخص اصل و فرع آنرا بال تمام نداند و نفهمد چندان حاصلی ندارد یعنی نتیجه از آن نتواند کرفت لهذا در این چند مطالیکه اظهار

فرموده بودید بعضی اشکالات هست که حل آن موقوف بمقابلات خود آنچنان است اما چون عجالة دست رس باشند نیست بعضی از آن را در این ورقه اظهار میدارم حاضر استماع باشید

No. 19.

دوست حقیقی فدای حضور مبارکت کردم انشاء الله مراج شریف مع اعوان و اتباع و آشنايان و اقربادر کنف ظل خداوند عیسی مسیح مستداماً محفوظ و مسرور بوده و خواهد بود و از هر کونه کرنده و المی روحًا و جسمًا وجود میمانت مسعود در مامن واجب الوجود مجلل و مسعود بوده باشد ثانیاً عرضه میدارد این معدوم اکر چنانچه از راه ذره پروری و حقیر نوازی جویای احوالات این جانب بوده باشید اليوم که یوم جمعه ۲۸ شهرذی الحجه است در طهران بدعاکوئی سرکار اشتغال دارم و ملا لی ندارم سوای رنجش از دوری فیض قدوم شریف خدا شاهد است اکر سرکار این معدوم را فراموش فرموده اید لکن حقیر آنی تقدرات سرکار را لیلا و نهاراً فراموش یکننم امیده بتووجه و لطف حضرت عیسی مسیح و مرأة آب حیوان نوعی بشود که همیشه در خدمت سرکار مشعوف و مختلف

No. 20.

بحضور پر نور کنیر السرور حنابان مُستطابان حضرت اسقف صاحب و جناب تزدل صاحب عرض بنده میرساند این بنده کمترین میرزا جانی که انشاء الله تعالی هواره اوقات آن وجودات محترم و خیر خواهان عموم مخلوق از هر کونه خطر محفوظ و در ظل الطاف بیکرانه پدر قادر مطلق سرمهدی خالق آسمان و زمین و پسریکانه وحید و نجات دهنده بی مثل و مانند خداوند ما عیسی مسیح بوده و از فیض روح القدس مملو باشید آمین بعدها آنکه

تعليقه خط برادر حقيق در خداوند ما عيسى مسيح ميرزا استيفان در هفته كنسته زيارت شد از سلامت جنابان عاليان و برادران ديگر نهايت خوشوقت حاصل آمد استفسار از حالات اين بندگان فرموده بودند تفصيلات تا ورود طهران خودمان را در عريضه سابق عرض نموده بوديم بعده آنكه بقدر بيست روز در طهران بوديم محارجي که آورده بوديم تمام شد و بي کار هم بوديم اخوي پطرس رفت رو بولايي که بلکه در نزديكی ولايت اسباب کاسي خودرا بياورد آگر خبری نباشد برود هانجا يا آنكه مراجعت کند طهران و بندگ هم در طهران مانده ام و تاکنون هم کاري پيدا نکرم که مشغول شوم لابد اسباب ميفروشم و گذران ميکنم تابه بينم عاقبت کار بکجا خواهد كشيد عيال بندگ هم آنكه هر اهي با بندگ دارد رفته است در عراق که بندگ بروم و او را طهران بياورم آنكرون از بابت بيکار بودن بربندگ خيلي سخت ميگذرد باري خدمت مطاعان مكرم برادران حقيق آقا ميرزا اسماعيل و ميرزا استيفان سلام ميرسانم

No. 21.

دوست حقيق واقعی اين جانب سرکار مستر تسدال
سلامت باشيد هر کاه جويای حالم باشيد ملاي روحاني ندارم اميداست
که سرکار هم در نهايت صحبت و سلامت باشيد انشاء الله هر کاه مجال
داريد ساعت ۲ که بعد از ظهر باشد خدمت سرکار با دوست شما

ميرسم

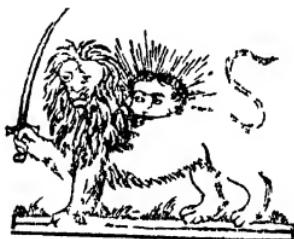
No. 22.

خدمت دوست مكرم مهربان عزيز محترم عرض ميشود که
إنشاء الله مناج شريف مقرنون بعثت و سلامت است ثانياً درباب
لقتکوي باغي فيما بين نرسس مسيحي و حاجي محمد ازقرار حكم

شرع مطاع اسلامیه حکم شده که صرافعه نمایند هر کدام حق شدند
بنائی نمایند و هر قسم تصریف میخواهد بکند نقداً معلوم نیست که
مال کدام است نرسن مسیحی بنائی میکند سرکار بفرمائید تصریف
نمکند که تاینکه صرافعه فیما بین تمام شود از هر یک شدآن وقت
تصرف مالکانه در آن بنماید زیاده جسارت است

No. 23.

Persian Telegram



اداره نلکرافتی دوات علیه ایران

۱۳۱۱ سنه

از هدان به اصفهان

اطلاعات	تاریخ اصل مطلب	عدد کلمات
ساعت دفعه	رور	۱

نزدیل صاحب آمدن جاعت موافق بوقت بازیا

کیرنده مطلب	کرفتند	بواسطه نلکراف خانه
تاریخ	سخن شهر	رمضان ساعت دقیقه

No. 24.

حجان استظهارا مکرما محترما ریله محبت وسیله رسید از
سلامتی حالت شما کمال مسرت و ابتهاج حاصل آمد از اظهار مهربانی
و شوق ملاقات دوستدار خیلی محظوظ و مشعوف کردیدم کمال
اشتیاق هم دارم که بدروک صحبت شما مسرور کردم طرف عصر روز پنجه
شنبه را دو ساعت بغروب مانده در منزل از برای ملاقات منتظرم
زیاده زختی و تصدیعی نیست

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